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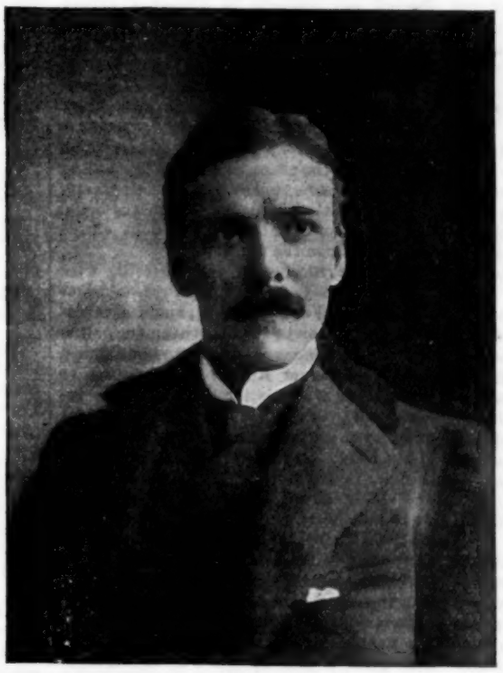
Zion's Herald

WEDNESDAY, JUNE 21, 1893



Yours Truly
Jewell Dwight Hillis

ALCOHOL

A Food and a Poison

PROF. EDWARD B. ROSA.

[Prof. Rosa, in forwarding the following report, sends this explanatory note: "Enclosed find a report of a recent meeting of our Scientific Association where Prof. Atwater gave out the first public statement of his alcohol investigations. The reports of the New York dailies — *Herald*, *Sun*, *Times*, etc., of June 14 — give undue emphasis to the so-called *nutritious* value of alcohol, and I hope you can print the enclosed carefully prepared report, which aims to be fair to both sides of the question. There is a tendency to overestimate the importance of these investigations, and to deduce from them an unwarranted argument for the moderate use of alcoholic beverages. The most important phase of the alcohol question physiologically is its effect upon the nerves. This fuel question is scientifically important, but is likely to be exaggerated, so far as its practical bearing is concerned." — Editor ZION'S HERALD.]

AT the last meeting of the Middletown (Conn.) Scientific Association, Professor W. O. Atwater of Wesleyan University read a paper on "The Nutritive Value of Alcohol." The paper embodied the results of some recent experiments with the Atwater-Rosa Respiration Calorimeter on the much-disputed question of whether alcohol is in any proper sense of the word a food. In other words, whether alcohol can replace any part of an ordinary diet of meat, bread and vegetables. Before stating the results of the experiments, which have been carried out in a very thorough and convincing manner, it is necessary to recall the offices performed by the food we eat. What, then, is food, and what does it do?

In the first place, food repairs waste and builds up the body. It makes blood, bone, and muscular tissue. But not all kinds of food can do this. Only those food materials which contain nitrogen, the so-called proteids, as lean meat, the casein of milk and the gluten of wheat, can perform this first function of building up the body.

In the second place, food is the fuel of the body, and by its oxidation heat is produced which keeps the body warm. Indeed, part of our food is just as truly fuel and is just as surely burned in the body as is coal in a furnace. And as part of the energy of coal burned in a furnace may be transformed into mechanical work by a steam engine, so part of the energy of the fuel-foods we eat is transformed into mechanical energy through the muscles. The particulars of this transformation are an unsolved mystery.

As a fire cannot burn without a plentiful supply of oxygen of the air to maintain combustion, which is oxidation, so in the same way a person cannot live without a plentiful supply of oxygen of the air to maintain combustion or oxidation within the body. Moreover, a pound of bread burned in the body gives off precisely the same amount of energy as it would yield if burned in a stove or furnace. And by shutting up a man in the respiration calorimeter, which has now been in scientific use at Wesleyan University for nearly seven years, and weighing out carefully all the food supplied to him and measuring the total amount of heat given off by his body, it has been proved beyond question that the amount of heat yielded by burning food in the human body is exactly the same as when it is burned in any other manner. In other words, the human body obeys the law of the conservation of energy. Sugar, starch and fat are examples of heat-producing foods, or fuel of the body, none of them containing nitrogen.

Returning now to the question of alcohol as a food, Prof. Atwater's experiments show that alcohol taken in small quantities is oxidized by the body almost completely, giving off the same quantity of heat as though burned in a lamp. Every one knows that the almost colorless flame of an alcohol lamp is very hot; and when two and a half ounces of alcohol is burned in a lamp it produces heat enough to raise eleven pounds of water from a freezing temperature to the boiling point. And when the subject under investigation, who was meantime confined in the respiration calorimeter, took two and a half ounces of pure alcohol daily (divided up into six doses, three with meals and three between meals), it was found that the alcohol gave off exactly the same amount of heat as though it had been burned in a lamp. Alcohol, therefore, is a fuel, exactly as sugar, starch and fat are; and replacing carbonaceous foods it is itself a food in a proper sense of the word. But it does not and cannot replace the nitrogen-containing foods, like lean meat, casein of milk and gluten of wheat; in short, it cannot repair bodily waste nor build up tissue. It is, therefore, only a fuel-food.

It is sometimes maintained that a moderate use of alcoholic beverages may be beneficial, apart from the medicinal use in special cases of sickness. Nothing, however, in Prof. Atwater's experiments proves that such is the case. The most that can be said is that the alcohol contained in them can be burned up by the body, and other forms of fuel-foods are so much cheaper that there certainly is no economic reason for utilizing alcohol.

The next question of interest is whether alcohol can properly be termed a poison. Professor William North Rice, who for many years taught physiology in Wesleyan University, and Professor H. W. Conn, who has for fifteen years past had charge of the department of biology, including physiology, took part in the discussion which followed Professor Atwater's paper. Professor Conn pointed out the effect of alcohol in causing the blood to flow to the face and so greatly accelerating the loss of heat from the body, and briefly referred to some injurious effects of alcohol upon the brain.

Professor Rice, while fully agreeing with all that had been said by Prof. Atwater about alcohol as a fuel-food, made a valuable contribution to the discussion in pointing out that alcohol was at the same time a poison. Professor Rice defined a poison to be anything which is likely to be taken intentionally or by accident in sufficient quantity to seriously derange the functions of the body. One might eat enough bread or sugar to do this, but the probability that one would do so is so extremely small that we cannot fairly call sugar or bread a poison. On the other hand, hydrochloric acid is a poison in large or even moderate quantities, but in very small quantities it is not, and indeed is present in the stomach as a necessary factor in digestion. Strychnine is a deadly poison, and yet in very small quantities is beneficial as a medicine, especially in certain conditions of exhaustion and some forms of paralysis. Alcohol is not a poison in small quantities. It is not thrown off from the body as a poison, as is stated in some of the school physiologies. On the contrary, it requires no digestion, but is already in condition to be taken up and immediately oxidized. Hence its value in certain critical cases where ordinary nourishment cannot be taken. The energy of alcohol cannot be stored in the body, but is utilized at once by immediate oxidation. In this respect it differs from some other fuel-foods, which can be stored up, as fat, for future use.

But while alcohol in small quantities is not physiologically a poison, in larger quantities it is clearly so. For one of the most obvious facts about alcohol is that taken in large quantities it produces disease and death. Professor Rice, therefore, took the position that while alcohol in small quantities was burned up in the body and was therefore a fuel-food, in larger quantities it produced disease and death, and is, therefore, physiologically a poison.

The moral danger of taking small quantities of alcoholic beverages because of the liability of this leading to a larger use was adverted to, but this was strictly speaking aside from the question at issue, which was one of physiology.

Further experiments are to be made with the respiration calorimeter, using whiskey and brandy, wine and beer, instead of pure alcohol, and in large as well as small quantities. There is every reason to believe that the alcohol they contain, at least when in small quantities, will be found to be burned up in the body just as in the case of pure alcohol. But many thoughtful people are likely to believe that alcohol, except so far as it is used medicinally, would better be burned up outside the human body than in it.

Middletown, Conn.

Facts about Feathers

There is no doubt of the fact that the market is flooded with poor feathers. It seems strange that any one should waste money on badly-cured, ill-smelling, unsanitary bedding. Some of this may occur through ignorance, but a large part of it is to be credited to unwise economy. We want to suggest to our readers who are tempted to be economical in the matter of feathers that they can purchase as fine feathers as one could wish at the Paine Furniture Warerooms at practically the same price which they are now paying for lower grades. If they doubt it, a single visit to these warerooms will prove the truth of our statement.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Loyal Volunteers

The volunteers in Luzon have been in the very forefront of every engagement. The climate is trying in the extreme. The rainy season has added a hundredfold to the difficulties and the dangers of the campaign. The volunteers enlisted for the most part to serve during the war with Spain, and that war practically ended last September. Notwithstanding all these facts, nearly one-sixth of them have volunteered to re-enlist for two years instead of returning home. This will give Gen. Otis 2,500 men who are volunteers in name, but who are almost as efficient as the regulars themselves. The American soldier always wins the laurels, and during the present war he has maintained his reputation; but this latest evidence of his readiness to sacrifice himself for the sake of his country has raised him still higher in the estimation of those for whose defence he is set. President McKinley is very much relieved by the addition of two good regiments to the forces that will now prosecute the work at Luzon.

Picquart the Hero

After spending almost a year in prison, Colonel Picquart of the French General Staff has been exonerated. It was this one man who was brave enough to stand alone against all the officials charged with the preservation of the honor of the French. Convinced that Dreyfus was innocent, he would not be silenced, intimidated or frightened. Exile to a dangerous duty in a deadly climate did not change him, and when he was sent to prison, where he knew his life was threatened, he put himself on record before the court by declaring that if his dead body should be found in his cell, the public might rest assured that he had been assassinated, for he had no intention of committing suicide. It was his challenge of the Dreyfus verdict that started the wheels of justice moving in the interests of the unhappy victim of a maddened nation. Never was there better evidence of the power of truth, nor a more illustrious example of the ability of one man to withstand all the enemies that falsehood could muster. France has every reason to be ashamed of herself, but Picquart is the one hero of whom she may well be proud.

Wheat Crop for 1899

The wheat crop in Russia and Roumania has been unfavorably affected by the drought, and in several European countries the cold weather has lessened the prospects of an average crop. Italy and Turkey present favorable reports, and Spain shows a marked improvement. France, next to Russia, produces the largest and most important wheat crop in Europe, and while there will probably be a smaller crop than last year, the decrease will not exceed 20,000,000 bushels. The prospects for Australia are favorable. India has not been reported. Taking all the facts available in consideration, the most reliable British estimates give 2,504,000,000 bushels as the wheat crop of the world for 1899. This is a reduction of 244,000,000 bushels from the yield of 1898 — a little less than nine per cent. Another estimate reduces the total crop by 352,000,000 bushels. The yield in the United States will be less than that of 1898, but the farmers will have no reason to complain of the net returns.

Austria Yields to Hungary

The dual kingdom of Austro-Hungary has been on the verge of dissolution for nearly two years. The "ausgleich" expired in 1897, but Hungary would not accept the terms offered by Austria, and, after many vain attempts to compromise, the Emperor was compelled to keep the national machinery in motion by an executive order that practically amounted to a suspension of the constitution. This constitution was the result of the demands of the Liberals in 1867. Up to that time Austria was an absolute monarchy. Hungary has always been suspicious of the constitution, and ever on the lookout for the preservation of its nationality. The two parts of the kingdom are independent of each other; each has its own constitution and legislative power. The sovereign is emperor in Austria, but he is king in Hungary. Each part provides such proportion of the national expenses as may be fixed by the ausgleich. For two years it has been found impossible to secure any agreement as to this proportion. Last Wednesday the Hungarian premier announced to the Diet the terms which had been agreed upon by the representatives of the two governments. The arrangement is a distinct victory for Hungary. Austria, for the sake of commercial union, has accepted nearly all that Hungary demanded. The ausgleich is renewed and will continue till the end of 1907, but it is renewed under conditions that will permit Hungary to provide for the economic separation from Austria, to establish its own customs regulations, and to negotiate foreign treaties, eight years from now. The two discordant halves are bound together for a time, but there is less prospect of any real union now than there was thirty years ago.

Venezuelan Arbitration Commission

It is a remarkable coincidence that at the time when the Peace Congress at The Hague is discussing arbitration, a body of arbitrators should be called together in Paris, and presided over by one of the members of the Congress. The Latin nations of Europe and America will watch the proceedings in Paris with quite as much interest as those at The Hague. It is only a matter of 60,000 square miles in Venezuela that is under dispute, but when Cleveland sent that remarkable message to Congress in December, 1895, there was every prospect that armed intervention would follow. Great Britain had refused to arbitrate; but when the United States undertook to discovar the true boundaries between Venezuela and British Guiana and appointed a commission for that purpose, it was clearly understood that the Monroe Doctrine was by no means a dead letter. A plan outlined by Secretary Olney was accepted by Great Britain, and after making a treaty with Venezuela by which both countries bound themselves to accept the decision of the arbitrators as final, Great Britain consented to arbitration. Singularly enough, the case of Venezuela is very largely in the hands of citizens of the United States. Ex-President Harrison and ex-Secretary Tracey were retained by Venezuela in the early stages of the arbitration plans. Chief Justice Fuller and Justice Brewer of the United States Supreme Court are members of the board of arbitration which was formally organized last Thursday. It meets again today, and, as soon as the umpire, M. de Martens, can be spared from The Hague, will hold four sessions each week until an agreement is reached.

Doubled in a Decade

The increase of mortality from cancer is one of the most alarming conditions which the medical fraternity is called to meet. Ten years ago the deaths from this disease in Great Britain were 385 for every million inhabitants; last year they reached 787 deaths to the million. The death-rate from cancer in New York shows the same increase. Should this continue during the next decade, there will be more deaths from cancer in 1909 than from consumption, typhoid fever

and smallpox combined. So far as appears, this is the only fatal disease which is steadily and persistently on the increase. Almost by single months the deadly increase may be noted. This progressive and mysterious gain has thus far baffled the physicians, and a new society has just been formed in Great Britain to study the disease itself with a view to the discovery of some means of preventing any further progress. No other malady offers so rich a field to the medical scientist. Cause and cure are involved in what seems an impenetrable mystery.

Manufacturing Cotton in the South

During the eight years ending with 1898 the number of spindles in Southern cotton mills was increased by less than two million. The largest increase in any one year was during the year ending in August, 1896, when 578,000 spindles were added. For five months of the year 1899 definite arrangements have been made for augmenting the number of spindles by one million and adding $17,000,000 to the capital invested. These newer mills will manufacture fine goods as well as coarse, and some of them will run a line of goods especially adapted for export. Most of these extensions of the cotton industry are in the two Carolinas. This shows that the profits of Southern cotton mills are tempting capital, and that there are advantages in spinning the cotton near the field where it grows.

Practical Aid to the Poor

Philadelphia has a new charity which appeals to the benevolent. In one of the poorest parts of the city the Sterilized Milk, Ice and Coal Society furnishes four pounds of ice for one cent, and six ounces of sterilized milk for the same small sum. It hardly seems possible that seven tons of ice could be sold in a single day, mostly in lots costing one or two cents, but that is the record the society has already made. The sterilized milk has saved the life of many a little one, and the poor are loud in their tributes of praise. An opportunity to buy in small quantities the best there is to be had, is a great boon to people whose daily wage is so desperately small as obtains in most of the larger cities of the United States. Other cities may well follow the example which Philadelphia appears to have copied from New York. Infant mortality was reduced more than twenty per cent. in those parts of New York that were supplied with sterilized milk by one of the benefactors of that great city.

Siberia under Nicholas II.

Siberia is a very different country from what one would expect after reading so much about the weariness of exile there. It comprises an area exceeding that of the United States, and contains millions of acres of fertile lands as yet untilled by man. The opening of the railway to Vladivostock will work a revolution in Siberia. Already the Czar is considering a proposal to abolish the Siberian convict system, and the possibilities of Siberia are just beginning to dawn. The opening of the new academy of Philology at Vladivostock is the first systematic attempt to supply interpreters, consuls and diplomatic agents to serve the interests of Russia not only in Siberia but throughout China, Korea and Japan. The Russians are natural linguists, and as the students of this new institution must previously have been graduated from some classical, professional, military or theological school, Russia will soon be equipped with men every way qualified to serve her interests intelligently. Eager as she is to dominate the Asiatic world and control its commerce, she does not lose sight of the fact that intelligence counts more than armament, and when the time comes for opening up Siberia, as it soon will come, she will be ready to meet the demands made upon her.

Kerosene Oil

The discovery of petroleum produced commercial results of wide-reaching importance. Last year the United States exported to Europe 640,735,732 gallons of refined oil, and of this amount 212,265,563 gallons went to Great Britain. More than five billion gallons of petroleum are produced every year, and all but about 225,000,000 gallons are produced by the United States and Russia. These two countries produce about equal amounts of the crude oil, but the quantity refined annually in the United States is more than twice the amount supplied by Russia. The principal reason for this is found in the fact that a gallon of the Russian crude oil will not produce more than three-eighths of a gallon of the refined product, while a gallon of the United States crude oil will yield nearly double that amount. Next to Russia, but a long way behind, is Sumatra, whose crude oils yield half their quantity in refined illuminating oil. Sumatra has another advantage in being so near the Orient, for some of the best markets for kerosene oil are in that part of the world.

Protection from Tornadoes

The terrible destruction of life and property at New Richmond, Wis., last week is a new demand upon science to devise some means to thwart the cyclonic tornado of the Western plains. The beginning of this century saw these storms plow their way through an uninhabited wilderness; the end of the next century will see these same storms sweep over large cities located in the tornado area, leaving tens or even hundreds of thousands of dead bodies strewing their tracks. In the daytime the average Westerner is in small danger. He can read the signs in the sky, and betake himself to a place of refuge. Unfortunately the march of the tornado is frequently by night, and this aggravates the difficulties in the way of adequate protection. The only safe refuge is underground, and future cities located between Ohio and Nebraska ought to have a system of cellars connected by underground passages, with entrances from the houses and from the streets. It is also suggested that these cities be surrounded by a cordon of wire which the tornado cannot pass without sounding an alarm in every house. With these precautions, and with telegraphic warnings sent in advance, the lives and property of thousands of people would be much less liable to destruction. It is already time that some well-defined means of protection and warning be adopted, and the question is one that may properly invoke federal action.

Politics in Colleges

The Populists of Kansas endeavored to convert the State Agricultural College into a campaign club, and employed professors to teach party measures and partisan theories as a part of the curriculum. But now that prosperous days have dawned upon Kansas once more, the people are not quite so sanguine as they were in regard to certain panaceas for which they clamored three years ago. The political agitators are being replaced by men who are competent to give instruction along the lines which experience has demonstrated to be safe. It is not the prerogative of a college to teach politics, or to prompt the students committed to its charge to engage in visionary schemes. Such a course is harmful, and only harmful. Kansas has learned this by experience, and it is far from likely that she will need another lesson for the next hundred years. The functions of teachers differ from those of political agitators, and any attempt to combine them will result in disappointment if not in disaster. Some few will cry out against the change which a more sober view has recommended in Kansas, but the conservative good sense of seven-eighths of the people in the United States will agree that only such teaching as fair-minded persons can accept as reasonable has any place in school or college.

Building Ships in Maine

Maine is much interested in the revival of her ship-building industry. Almost every active yard has plenty of work, and some yards that have been closed for several years are being reopened. The centre of the ship-building trade for New England is at Bath, and more ships are built in Maine than are built in Massachusetts and Connecticut. The successors of the firm that launched the Diana in 1823 have established a plant for building ships of steel, and five years ago launched the Dirigo, the first steel sailing vessel ever built in the United States. Several steel vessels are now under way. Nine of the smaller ships of the new navy have been built by a Bath firm, and a third firm has a record of 275 vessels of various sizes which it has added to the United States merchant marine. Bath has modern machinery, room in abundance, and plenty of water. At the present rate of progress it will soon be able to hold its own with any except the very largest plants in the United States. That it has not entirely given over the building of wooden vessels was shown by the launch of the large five-masted schooner which was the pioneer of this class of vessels. At Camden a six-masted schooner is to be built at an expense of $100,000 that will carry more than 5,000 tons of coal, and it may be

that the success of this type of vessels will result in a revival of wooden shipbuilding all along the coast.

Reciprocity with Barbadoes

Last Friday the first reciprocity treaty under the Dingley tariff bill was signed at Washington. Its provisions affect the British Island of Barbadoes, and it is the beginning of that reciprocity which Jamaica, Guiana and Bermuda have been seeking for some months. Under previous tariff acts these arrangements were established by proclamation issued by the President, as a rule, and there is a clause in the Dingley bill making provision for the same method; but definite agreement by treaty is regarded as more satisfactory and as tending to inspire confidence. Hon. J. A. Kasson signed on the part of the United States, and Mr. R. T. Tower, who is in charge of the British mission during the absence of Ambassador Pauncefote, signed for Great Britain. The food supply of Barbadoes is derived chiefly from the United States, and it relies on its production of sugar for its support. From being one of the most thriving of all the British West Indies its revenues have gradually run down, although they exceeded its expenditures by about $60,000 last year.

Army Canteens in Pennsylvania

On June 9, three men were arrested at Camp Meade, near Harrisburg, and held to answer for the sale of beer to enlisted men. Their defence was that they were conducting the canteen according to army regulations under the supervision of a commissioned officer. The prosecution contended that there was nothing in the army regulations to protect men who were found guilty of disobeying the liquor laws of the State. Judge Simonton said that there was no evidence of a desire to wilfully disobey the laws of Pennsylvania, and directed the jury to bring in a verdict of guilty. Sentence was suspended. The commanding officer of Camp Meade was present at the trial, and assured the court that no canteen should hereafter be conducted with his supervision, and that he would communicate the action of the court to his superiors. The Anti-Saloon League proposes to proceed in this way against all canteens. The case will probably go to a higher court, and it is announced that Camp Meade will be broken up because of the prosecution.

Cleveland's Street-Car Strike

For more than a week a large part of the city of Cleveland has been without street-car transportation. The strikers have averaged about the same as heretofore, and the discomfort, inconvenience and destruction of property have been after the usual order. The company has had rather good results in the attempt to employ non-union men to take the place of the strikers, and declares that none of these new men shall be discharged, no matter what the issue of the strike may be. It absolutely refuses to recognize the union in any manner. The stand which the company has taken has had the effect of increasing the sympathy of the public for the strikers, and the present condition is most unpromising. It is about time some way was provided to protect the general public from being put to such serious inconveniences every time a dispute arises over the matter of transportation. The convenience of the general public, to whom the streets belong, is of infinitely more importance than the dividends paid on street-car stock or even the wages of those who operate the cars.

One Hundred Hours Across the Continent

The Imperial Limited train over the Canadian Pacific Railroad is scheduled to make the run from Montreal to Vancouver in one hundred hours. This new service was inaugurated last Sunday by starting a train from each of the terminal points. This makes it possible to go from New York to Japan in fifteen days, and brings Vancouver within ten days of London. Two gentlemen who sailed from Sydney, Australia, May 24, reached Vancouver in season to connect with this new train, and are due in Boston on Friday — only thirty days after leaving Sydney. This is a record trip.

Fierce Fighting at Luzon

The persistency with which General Otis has pressed the campaign in spite of the rainy season, is fully matched by that of the followers of Aguinaldo. Several contests during the past week have been as stubborn as any that have taken place since the outbreak of hostilities last February. General Lawton has driven the enemy towards the south from Manila and taken Bacoor and Imus. At a bridge crossing the Zapote River he encountered more than 4,000 insurgents, of whom he killed, wounded and captured fully one-third, although he had only 3,000 soldiers under his command. The defeat of the insurgents after such determined resistance, has led many to hope there will be little more trouble in the province of Cavite.

Away to the north, at Calumpit, the insurgents have been exceedingly active, and if they ever had any idea that the rainy season would bring a cessation of hostilities, they certainly have disabused their minds of it. Fortunately our officers never had any thought of ceasing their activities, so they were prepared for the new vigor with which the enemy has pressed the campaign.

It is a relief to learn that the Sherman has reached Manila with 1,800 enlisted men on board, and that the Grant with 1,700 more has sailed from Honolulu for Manila. These fresh troops are much needed, and it is not unlikely that it may be necessary to retain some of the volunteers who were scheduled to sail for home this month.

Our Losses in the Philippines

From February 4, when the insurrection broke out in the Philippines, our loss in killed and wounded has been nearly equal to the losses sustained in the entire fighting in Cuba and Porto Rico. For the four months from February 4 to June 6 we lost 226 men killed and 1,366 wounded — a total of 1,592. Since then in two engagements which our troops have had they have lost ten men killed and fifty-four wounded. Thus the total number of men killed up to date has been at least 236, and the number wounded 1,420 — a total of 1,656. The figures for Cuba and Porto Rico combined are 263 killed and 1,471 wounded — a total of 1,734. In addition to the 226 men reported killed, 69 have died afterwards of wounds, and 364 of disease "contracted in the line of duty."

Events Worth Noting

Four of the largest ships of the Home Squadron arrived in Boston last Friday, and are under orders to leave Thursday.

Neither M. Poincaré nor M. Waldeck-Rousseau has been able to form a new Ministry for the French Republic up to this time.

It is reported that there has been only one case of yellow fever in Havana this season, and that the health of the city is much above the average.

At the latest consistory in Rome the Pope announced the names of eleven new cardinals — almost one-sixth of the body that will choose his successor.

Hon. Richard P. Bland, a representative to Congress for many years and a conscientious advocate of free silver, died at his home last week, aged 64.

Rear-Admiral Watson has arrived at Manila and assumed command of the United States naval forces there. Admiral Dewey has sailed from Singapore for Colombo, Ceylon.

The new census of Chicago, taken by the police, gives that city a population of 2,088,043. This is little better than an estimate, and many claim that it is a very poor estimate.

Tornadoes have swept over the middle Western States, demolishing buildings, destroying crops, and killing many people. At New Richmond, Wis., the number of deaths was 120.

The State of California has tendered for immediate service in the Philippines a well-organized and disciplined regiment of troops ready to embark as soon as the equipments can be provided.

Hon. Bellamy Storer, our minister to Spain, was received by the Queen Regent on the 16th with the usual formalities. The populace made no demonstration. Mr. Storer was lately minister to Belgium.

President McKinley, with a party of friends, has been the guest of Mr. Whiting at Holyoke, where he had a reception on the 17th. On Tuesday he attended the Commencement exercises of Smith College, from which he received the degree of LL. D. Springfield gives him a reception today.

The strike of the Rockport (Mass.) granite cutters, which began nearly four months ago, has been settled so far as the questions at issue are concerned. Every demand of the strikers was acceded to, but many of the best workmen have sought, and obtained, employment elsewhere. The agreement provides that nine hours shall constitute a day's work, that overtime shall be paid at fifty per cent. an hour more than regular time, and that on Saturday the day shall consist of only eight hours.

TRANSFORMING LIFE

THE Arabian palm-tree affords a beautiful illustration of what a human soul may do to sweeten and enrich and transform life for other souls. It stands, as the Oriental proverb says, "with its feet in the sea and its head in the sun." It draws the unpalatable salt or brackish water into its roots and trunk and branches, purifies and sweetens it in its own vital life-current, and then gives it forth in delicious, refreshing palm-wine to the thirsty pilgrim under a tropic sun.

A like service is possible for every lover of mankind. Life is what one human soul makes it for another. Its character is determined far more in this reciprocal way than individually. The adage says that "Life is what we make it;" but that is not nearly so deeply and significantly true as that life is what another makes it for us. It is brotherhood of sympathy and help that makes life good and sweet.

We are all bound up in the mutuality of this loving relation. If another is the interpreter of life to us, we may be its interpreter for some one else. And one life may be the benefactor of many lives. There is no limit to the helpfulness of human influence.

The beautiful thing about this benefaction of life to life is that when a painful experience comes to us interpreted by another soul, it is apt to lose all the bitterness that seemed to be in it before, and grow sweet and blessed. How many times has bereavement, for instance, lost its heaviness and painfulness when we behold the same grief as ours enriching and uplifting and sweetening and broadening some other life, through which its true significance comes to us like the refreshing wine of the palm-tree, drawn from the brackish desert pool or the salt water of the sea. Left alone with sorrow, we might never have found this heart of sweetness in it. But some other soul transforms it for us; and so, perhaps, we may be transforming for another some misinterpreted experience of life.

It is the spirit with which we meet the discipline of life — and how much of its experience is disciplinary in character! — that determines the influence of our lives upon the lives of others. Not all trees make sweet wine out of brackish water. We must have that principle in us, corresponding to the life-principle of the palm, which finds and appropriates the inner good, the inner meaning, of all earthly experience. We must be full of the faith that will not be daunted, the courage and hope that will not be quenched, the sympathy that never fails. Such a soul can be a perpetual minister of good to every other soul. It can transform the so-called bitter things of life into a draught of heavenly sweetness and refreshment. It can clothe with new significance the trial, the disappointment, the deprivation over which another has been grieving. It can reveal the divine purpose in life and interpret the divine love in all seeming affliction. Blessed is such a mission and such a ministry as this — to be the interpreter of heaven to earth, the revealer of God's love and God's purpose in the government and betterment of His earthly children.

POWER IN THE PULPIT

ONE of our public men is quoted as saying: "The one force that saved the Western States of the American Union not only from the floodtide of French infidelity, but from barbarism itself, was the itinerant ministry of the Methodist Church." Such a statement — which might be broadened to cover the welfare of well-nigh the whole nation — is a confession of the great importance of the pulpit and its vast power in shaping the destiny of our country.

On the other hand, it has been claimed that the pulpit has lost power, both positively and relatively; that the press, the platform, and the schools have relatively outgrown it. It is also claimed that the highest class of mind is less attracted than formerly to the pulpit.

Whatever may be said on these points — and we are ready to challenge any age to produce grander examples of pulpit power, or a higher grade of talent or learning in the pulpit — we admit that the pulpit must keep abreast of the progress of the age. There must still be the mightiest handling of the greatest subjects of human thought, and the ministry must keep in vital touch with the truths it declares and be inspired and empowered by the spirit of Him whom it preaches.

There are dangers threatening every age of the Christian ministry — not the same dangers for every age. There are tides of thought, currents of philosophy, which seem about to sweep away the ancient landmarks, and clouds that for a time obscure the truth. There are heresies of heart and heresies of thought. Looking backward over the history of the pulpit we are able to trace the influence of these currents and counter-currents.

But one fact remains: The pulpit which has kept to the truth of God in Christ has never lost power and never failed to influence the world for good. The pulpit which grasps the thought and boldly holds up the fact of God in Christ Jesus reconciling the world unto Himself, never fails to reach and hold the world. It arrests and conquers man because it ministers to man's greatest need.

But the preacher must be more than orator, however eloquent, learned or magnetic. He must possess and be possessed by the Spirit of Him whom he preaches. He must speak with conscious but unasserted authority. The Master's steps must be heard close behind His servant. The preacher must be seer as well — must speak as from visioned heights

> "The things unknown to feeble sense,
> Unseen by reason's feeble ray,"

and in the power of the enlightening Spirit,

> "With strong commanding evidence
> Their heavenly origin display."

He must lead his flock, whether through wilderness ways, or prophetic vision, or Pauline travels, by simple history or parable or apocalyptic paths, up to the mount of vision, to Patmos cities, and throne ineffable, and living waters, and fruitage of the tree of life — must teach the ears to hear the harps and trumpets and the angelic chorus and the voice divine. The sermon must be vital with the breath divine and the touch that imparts the Holy Spirit.

What the preacher has not seen, he cannot tell. What he does not know, he cannot teach. The power he does not possess, he can neither exercise nor impart. But the soul that has seen the heavenly vision, and the lips touched by the fire from off the altar, shall never want the power to speak so that men will hear. When it is complained that the pulpit is losing power or that something else is superseding it, we begin to suspect rather that it needs another baptism of fire — that the preacher needs on some mount of vision to see the Son of God transfigured before him, or in some upper chamber to see tongues of fire and be filled with the Spirit.

Too Much Pessimism

WHEN Dr. Daniel Dorchester speaks upon any subject in which the real condition and situation is to be revealed by figures, the last word has been said. He has a genius for tabulation, and plays with figures as the skilled musician does with notes. His paper upon "The Decline of New England Methodism" (Part I), appearing in this number, is of incalculable value. A study of the paper will do very much toward dissipating the fog of pessimism which enshrouds and to a large degree enervates the church. It will be observed that Dr. Dorchester says all this talk about the decline of Methodism has been heard by him throughout his long and eventful career; and he states that his father, also a successful minister of our church, said to him that he used to hear very much of the same sort of talk. It seems, therefore, from this conclusive address, that the church needs to be on its guard against accepting these discouraging and depressing views. One of the best beloved members of the New England Conference, a close student of New England Methodism for nearly a half-century, is confident that there is no sufficient ground for the disheartening opinions which have become so prevalent. He assures us that the type of piety in our churches was never more Christlike, that the ministry was never more able and faithful, and that the denomination in our midst was never more successful. There is, he says, a large Christian contingent in our communities, not a part of our membership, but the product of the church (and in many respects a most excellent product), which does not appear in our church records. This seer of Methodism greatly laments this pessimistic wail, deeming it unjust, ungrateful to God and to faithful Christian workers, and likely to prove a sure harbinger of general spiritual paralysis. For, the next thing to real failure in any enterprise is to talk about failure. Is it not high time to stop this discussion in the church concerning its decline, and, with renewed loyalty to the Sun of Righteousness, and by His help and hope, dissipate this pessimistic fog?

Lasell Seminary has closed a very successful year. The graduating class was large, numbering twenty-nine. The anniversary exercises were of unusual interest. Elsewhere we present a generous abstract of the Baccalaureate sermon preached by Prof. Rishell, of Boston University, and the Commencement oration delivered by Dr. N. D. Hillis,

of Brooklyn. The general public have a growing appreciation and admiration for the kind of work which is so successfully done at this institution.

PERSONALS

— Prof. and Mrs. Borden P. Bowne are in the Berkshires for a little time.

— Bishop Thomas Bowman has been elected emeritus chancellor, and Rev. Dr. Hickman chancellor, of DePauw University.

— The many friends of Dr. G. M. Steele will regret to learn that he is still at the Chicago Hospital, and that his condition at times is quite critical.

— In a personal note from Bishop Warren, written at Paris, June 6, he says: "By the good grace of God and a good constitution, I am in health and vigor like old times. 'Laus Deo!'"

— At the fourth quarterly conference of St. Paul's Church, Cincinnati, held last week, Rev. Paul C. Curnick, D. D., the present successful incumbent, was unanimously invited to return for another year.

— Miss Julia A. Robinson, of the *Epworth Herald* (Junior department), Chicago, now visiting Mrs. Smiley at Marblehead, will speak at the Junior League Convention to be held in Bromfield St. Church, June 28.

— Rev. Ezra Tinker, D. D., of the First Church, Towanda, Pa., delivered the baccalaureate sermon before the graduating classes of the Susquehanna Collegiate Institute and the Towanda high school. Dr. Tinker, accompanied by his son, Berlin W. Tinker, M. A., superintendent of public schools in Waterbury, Conn., and the latter's wife, sail, June 27, for Europe, to be absent until September.

— Those who have read after Rev. Dr. William Garden Blaikie for many years with so much interest and profit, will regret to learn of his death. At eighty years of age, and on Sunday, he was crowned for the fuller life. Dr. Blaikie was well known among American Presbyterians, having visited this country on the occasion of the meeting of the Alliance in Philadelphia. His writings are largely known through his contributions to the *Quiver*, *Good Words*, *Harper's* and *Macmillan's* magazines, as also from frequent quotations in our religious journals.

— Under the title, "Dr. Nast's Monument," the *Western* of last week says: "Primarily and forever it is the German Methodist Church. But so far as filial love is concerned, it will be the 'William Nast Chair of Theology' in the German Wallace College, just endowed by Mrs. Fannie Nast Gamble with $20,000. Mrs. Gamble, in unostentatious and wise use of her means, is following the example of her lamented husband, the late William A. Gamble, who literally went about doing good. May Heaven's benediction crown the giver and bless the gift!"

— While pastor of St. John's Church, Dover, N. H., the editor became personally acquainted with Mr. Harrison Haley, cashier of the Cocheco National Bank, which has just been wrecked by the defalcations of Harry Hough. Having an intimate relation then with Mr. Haley, which has happily continued during our twelve years' connection with this paper, it is a pleasure to say in this hour of his business reverse and misfortune — for at seventy-four years of age he is practically stripped not only of a fair competency, but of a means of livelihood — that he is one of the best, most upright and helpful of men we have ever known. There is no man in his city who has helped so many good enterprises into life. No suspicion of intentional wrongdoing attaches to him in connection with the ruin of the bank. With everybody else, he trusted Harry Hough overmuch. Mr. Haley will receive, as he deserves, the profound sympathy of a very large circle of friends who have known him both in the bank and in his lifelong, active influence in St. John's Church.

— It was a delightful surprise when Dr. D. H. Ela and his wife walked into the HERALD office on Monday morning. The Doctor gains steadily in strength, and seems quite like himself again after his serious illness of the winter. He and Mrs. Ela have been visiting friends in Rhode Island, and have now gone to Lynn for a time.

— It will be twenty-one years in July since Rev. S. S. Cummings became connected with the Little Wanderers' Home in this city. He has been indefatigable in labors in the service of the Home and the "waifs" whom he has so tenderly loved during all these years. He was 85 years of age in May, but continued his work, holding from two to four services a day, until he broke down and was obliged to sever his active connection with the Home. He will be continued as missionary emeritus. Accompanied by his wife, he went to Cottage City last week for absolute rest. The tender sympathy of a great multitude will be extended to him in this sunset of a most useful life.

— A beautiful home wedding occurred at the residence of Mr. Roland Rand, of Silver Hill, Weston, Wednesday evening, June 14, at 8 o'clock, when his only daughter, Miss Susie, was united in marriage with Rev. Edward Everett Abercrombie, of the New England Conference. About seventy friends and relatives were present. The bridesmaid was Miss Grace Goodwin, of Roslindale, and Roland Rand, Jr., brother of the bride, acted as groomsman. The ceremony was performed by Rev. G. F. Eaton, presiding elder of Cambridge District, assisted by Dr. Alfred Noon of the Massachusetts Total Abstinence Society, and Rev. R. B. Miller of Weston. The groom, who is the pastor of the Methodist Episcopal Church at Holliston, graduated from Wesleyan University in the class of '89, and also from the Boston University School of Theology.

BRIEFLETS

We are obliged to delay the publication of the last lecture of Prof. George Adam Smith until our next issue.

The lynching of three Negroes by Negroes one day last week in Florida and Mississippi, shows how closely the Negro imitates his white brother, and what a carnival of barbarity will surely follow the fearful license in life-taking in the Southland.

The Christian who can willingly and cheerfully pursue duty, when the path of duty crosses and conflicts with personal interest, need have no further dread of imperfect sanctification.

Commencement exercises of Wesleyan University will be held June 25-28. On Commencement Sunday the Baccalaureate sermon will be preached by President Raymond, and the University sermon by President Charles Cuthbert Hall of Union Theological Seminary.

The beauty of the outer world is nature's reflection of heaven.

A thoughtful writer has pointed out the perilous tendency of those who recount experiences in which they have taken part, to give themselves "the advantage of the moral situation." That is, they are apt to place themselves always in the right, or on the more reputable side of the affair, whether they thus felt and acted at the time or not. There is great danger here of acquiring a habit of dramatic insincerity, even of absolute falsehood. In relating facts it is dangerous and wrong to misrepresent one's actual connection with them. Never try to make yourself out better than you know you are.

The door of heaven's joy swings on the hinge of earth's faithfulness.

Our Lord used constantly two words to characterize the state into which the soul enters after the death of the body. Those words were "life" and "joy." Could there be any words or ideas so brimful of hope and brightness and expectancy as these? As we dwell upon them, death seems no longer a dark and narrow and stony portal, but rather an arch of flowers, under which we pass with the sun upon our faces, and music and fragrance ministering to our senses.

One who truly loves God serves Him by a divine necessity, for love in its essence is fruitful.

If God sits apart from nature, as some writers assume, He sits apart from it as the musician sits apart from the grand organ, with His fingers laid lovingly upon the keys, and His soul yearning for expression through nature, as the musician's soul longs to express itself through the infinite tones and moods of his complex instrument.

A soul trying to live without prayer is like a plant trying to live without light.

John Quincy Adams wrote in his diary that the continued outward success of a tricky politician seemed to him "a slur upon the moral government of the world." If this righteous and conscientious statesman so thought in his time, what would he say today if, in the church of Jesus Christ, which claims to be dominated by His Spirit and purposes, he saw men in the ministry trying to vault into the episcopacy and other offices of the church by political arts the most scheming, determined and tricky? Will the Methodist Episcopal Church ever wake up and throttle these monster ecclesiastical politicians?

We ought not to demand that a revelation should be a demonstration. Mathematics and logic would be poor and incongruous substitutes for faith and insight, in the realm of spiritual realities.

"Walking," says one, "is a continual falling, but it is a falling forward." The secret of the successful Christian life lies in making our fallings and stumblings contribute to a general advance in character and spirituality.

As an illustration of the undiscriminating and careless reading habit of the average person, and to relieve the editor from a misapprehension which he by no means enjoys, we desire to state most emphatically that "F. W. Parkhurst, the Boston publisher," who advertises that he will make known to the "afflicted" a specific for rheumatism, has no connection with ZION'S HERALD and is unknown to the editor. The editor of ZION'S HERALD has not, never has had, and never will have, a remedy for rheumatism. The extent of the confusion existing in this matter may be inferred from the fact that the editor is constantly receiving pitiful letters of inquiry by mail, and in some cases is implored

to visit those who are suffering from rheumatism.

How prone we all are to take advantage of exemptions! Many and many a Christian, who considers himself a faithful Christian worker, is just waiting and listening for some noon-whistle of excuse to release him from the present burden of service. Is this the spirit of consecrated fidelity that the Master left in trust with us?

Justice is love looking through a microscope. Grace is love looking through a telescope. Justice beholds the finest ramification of every fault — not to condemn the sinner, but to correct the sin. Grace sees only the larger outlines of suffering and sin, and draws the lonely and estranged sufferer nearer to the divine heart.

DR. HILLIS AT LASELL SEMINARY

WE listened to the Commencement address at Lasell Seminary, delivered by Rev. Newell Dwight Hillis, D. D., pastor of Plymouth Church, Brooklyn. He spoke an hour and twenty minutes upon "John Ruskin's Message to the Twentieth Century." We present herewith a report of the address by an expert stenographer, with a good portrait of Dr. Hillis on the cover. Our readers will doubtless appreciate this effort to give them some real apprehension of this distinguished man and what he said. Dr. Hillis is unique, a genius, with a fulness, a style, a range of thought and of illustration all his own. He can with difficulty be characterized. One feels after hearing him and having been caught up in the sweep and rapture of his sentences, much as he does when listening to a symphony or an oratorio; it can be felt and enjoyed, but not described. And yet he is no orator in the professional use of that term. The elocutionist did not make him, but would most likely pronounce him a hopeless case. He is as indifferent to gesture and the graces of oratory as was Phillips Brooks, and speaks nearly as rapidly. He can convulse his audience in relating a facetious incident, and can be pathetic without tears, and caustic without irreverence or cynicism. He appeals to the best in humanity by exalting the highest human ideals, and finds these are only a good copy of the Divine. We advise our readers to hear Dr. Hillis whenever they can seize an opportunity. He said, in substance: —

I CONGRATULATE myself always upon any opportunity of addressing those who are interested in the higher education, and never more than now, when we are assembled to bear witness to the increasing power and usefulness of this college for young women. We are met here in the name of John Ruskin's great dictum that "the doing that makes commerce is born of the thinking that makes scholars;" and that all the flying looms and whirling spindles began with the thought of some scholar hidden in his study. It was John Ruskin, in his message to this coming century, that gave to our Mr. Emerson, the sage of Concord, that oft-quoted sentence that the scholar is the favorite child of heaven and earth, that elect one upon whom the good God pours forth all His most precious gifts. Mr. Ruskin taught us that wealth for this great nation is not in forms of wood or iron or steel or stone, but in the number of self-sacrificing and self-sufficing men and women that this nation produces, and that the measure of our civilization is the number of people who are wise and happy and just and moral and self-sufficing. He never made the mistake of supposing that education would change a ten-cent boy or girl into a ten-thousand-dollar man or woman; but he did understand that there is some power in nature that will transform a seed into a golden sheaf, an acorn into a towering oak, and that, under God, will transform a babe into a sage or seer, reformer or martyr or philanthropist, into one who is to be a savior of the liberties of his or her people. So that John Ruskin never tired of emphasizing the principle that life without industry is guilt, but that industry without art and education is sheer brutality.

He taught us that if we want to find out the beginning of any great institution we must always go back to some scholar. For the beginning of all law and justice we go back to a man who was a scholar and dwelt for forty years in a desert, and name him Moses. For the beginning of all art, culture, beauty and philosophy, we go back to a man who unconsciously made himself a scholar — blind Homer of Greece. For the beginning of thought and liberty of speech we go back to the great scholars, men who studied the principles of almighty truth in the middle ages — Savonarola, Luther, Wyclif, Bacon, and at length John Wesley. For John Ruskin understood that wealth is not in wood and iron and steel and stone, but in the ideas that we thrust into these raw materials. When the boys graduate from college the professors teach them that you can buy raw iron for something like ten or twelve dollars a ton. Now educate the boy's hand, and he changes the iron into rods and bars. It is worth now four hundred dollars. We educate the boy's hand, he changes the iron into scissors blades and knife blades; it is worth a thousand dollars. We educate the boy's hand, he changes the raw iron into springs for watches; it is worth ten thousand dollars. The other day the Czar of Russia offered the Pope of Rome a million dollars for a certain picture. It is not a large canvas, scarcely more than a yard square. Four hundred years ago Raphael paid ten or fifteen cents for the canvas, twenty or twenty-five cents for the brushes and colors; and by educating his hand and training his imagination he mixed the colors with his genius, and now the Czar is willing to give a million dollars for a certain picture. We see the wealth is not in the colors, not in the canvas, not in the raw materials; for if the forty-five or fifty cents of this million dollars represent raw material, all the rest of the nine hundred and ninety-nine thousand nine hundred and ninety-nine dollars and sixty cents represent education and the trained power of a scholar who is made wise towards a certain object. So that we are to consider the message of Ruskin to the twentieth century as he brings us this great thought that life without industry is guilt, but that industry without art and education is sheer brutality.

This man is worthy all the high praise that has been given him — an epoch-making sage, an earthquake-shaking philosopher, one who brings a unique message. We hear very much said today, for example, that what we want is not only that men should teach the truth, but that men should do the truth; that being is more than speaking or seeming. John Ruskin did first what he taught and said. Falling heir to seven hundred and fifty thousand dollars, he made a half million dollars by his pen through sheer force of genius, and he held his wealth a trust fund in the interest of poverty, his social power a trust fund in the interest of God's poor. He tithed himself one-tenth of his income, one-fifth, and then one-half, then gave away his income and began to distribute his property, and reduced himself to a modest competence, trying to serve the poor to whom he came in the name of Jesus Christ. We hear very much said today about the social settlement movement, of Toynbee Hall in London, Hull House in Chicago, the University Settlement of Boston. About thirty years ago John Ruskin went to live in Whitechapel Road, turning away from the invitations of rich men and those who dwelt in palaces. Afterwards, lecturing the students of Oxford University, he said to them: You young gentlemen, with your patrician position, your great wealth, and all your opportunities, are paupers unless you produce more than you consume. If your are supported by your ancestral estates, you are paupers patrician, if you are supported by the county poorhouse you are paupers plebeian; in any event, unless a man produces more than he consumes, he is a pauper. He asked these young men to go out with him and work a little every day. When Ruskin's health gave way he asked young Arnold Toynbee to take his lectures to the people of Great Britain, and it was after this that Toynbee went, under Ruskin's direction, to live in Whitechapel Road. The beginning of the social settlement came from Ruskin. He asked John Richard Green, the author of Green's History, to go and live there, and Green did so for nine years, developed the seeds of consumption, and returned to his historic studies. The beginning of this great movement on the part of scholars for the poor is in John Ruskin's mind and heart.

Very much is said today about the university extension system, of great libraries and reading clubs and reading circles for the common people. In 1848 John Ruskin purchased several great libraries, formed workingmen's clubs in London, Sheffield and Manchester, and started the reading movement among the working people of those great cities, and so gave us the beginning of the university extension idea. Much is said today about the division of the beautiful — how in the past the princes could have great pictures in their palaces, but the common people knew only ugliness and squalor. John Ruskin saw that the people needed models of art and beauty for their homes. So he took the priceless marbles he had found in Greece, his great pictures purchased in Italy, his art treasures found on the Continent, and took them — where? Not to the great museums, not to the art galleries; that would do something to advance his reputation. He went up to Sheffield where men made knives and forks, where there were poor and obscure laborers. He founded a little art school. He gave them pictures, showed them the lines of beauty, and taught them to sprinkle beauty over the knives and forks of the dining-room. He went to the men who made wall papers, and taught them how to adorn walls; to the men who made ceilings, and showed them how to make ceilings as beautiful as the very heavens; to the men who made carpets and rugs, to the men who made cotton, linen and silks. And now we have the modern art movement that has made beauty to be diffused where once it was concentrated in a single temple or in a single palace. We get that great movement almost entirely from John Ruskin. Seven out of nine of the great social reforms of this day may be traced back to John Ruskin's teachings, just as we trace some great river that bears upon its bosom the fleets of war and peace back to some little spring hidden in the mountain-top and reaching up and taking of the clouds of Almighty God. These movements that sweep on now with the majesty and momentum of mighty rivers

sprang from that great heart and that great mental spring named the genius and the Christian sympathy of this old sage and seer.

If we are to understand Ruskin's message to the twentieth century we must know the epochs of his career and the books he wrote. In his later years Ruskin bent his nature like a huge bow to the solution of the problems of labor and capital; but he had stretched the strings of his mind too tensely, and just at the critical moment he gave way; and he sits in the north of England today, a broken-hearted man, smiting upon his breast and sometimes crying out, "Unfulfilled! Unfulfilled!"

What is Mr. Ruskin's message in the first group of his great volumes? He teaches us that all the fine arts and handicrafts, and the great industries, are simply attempts to

COPY INTO PERMANENCY SOME ONE OF THE THOUGHTS OF THE GREAT GOD.

We are oftentimes under the delusion that the great artists and the great inventors represent creative genius. Ruskin never tires of emphasizing the principle that all arts are simply copies of God's thoughts, and, by copying, an attempt to render them permanent. One day Raphael was walking through the streets of Florence. He came on a flower girl with a beautiful babe in her arms. Now, Raphael said: "God's bounty of beauty in the face of this babe is temporary. The babe is going to die or else it is going to grow up and take on the beauty of a young woman. In either event the beauty is evanescent. I wish I could make a copy of God's bounty of beauty in this flower girl and her babe, and by copying make them permanent." So Raphael took his colors and copied God's thought there into permanency here, in the Sistine Madonna; and all painting is simply a copying of God's great thoughts through canvas and color.

Sculpture is the same thing. It is God's thought made permanent by copying it into marble. Architecture is of the self-same idea and principle. All music is simply a copying into permanency of the great thoughts that God lends the human soul. Our handicrafts and inventions represent the same principle. We sometimes say that Galileo was a great genius who invented the telescope. But Galileo did not invent the telescope, he found the telescope, he copied it. One day Galileo was traveling in Spain. He came to a little village and stood in front of the butcher's shop, and there on the block lay the eye of an ox. Looking at it closely, Galileo saw two lenses there, one small, one large. Then the philosopher said: "What if I made a copy of those two lenses, made one very large and one very small! Perhaps I could see, not the horizon like the ox, but the horizon's horizon, and see the stars shining in the depths of space." So he copied his telescope out of the eye of that ox, just as the microscope was copied from the human eye.

Indeed, as a matter of fact, the first invention the world ever saw was copied by a young woman from a certain principle in the human body. Five or six thousand years ago the human race, for the most part, was savage, and lived east of the river Jordan; and now when our Biblical students go over there they find in the soft, porous limestone hills little caves dug out, half filled with sand, and each has a door that swings on a peculiar door hinge. Now at that particular time each family had one little cave. But there was a certain family which contained a young and beautiful girl, the soft bloom on her cheek that you never see on the cheek of a peach or a pear, and one Sunday night a young man came over the hill to visit the girl's father. He always comes first to call on her father. Next morning this young lady said to her father, "Now, father, why can't this family have two caves — one cave for the home folks and one when company comes?" So the father dug out another cave. The next Sunday night the young man came to call on the girl's mother, and Monday morning at breakfast she proposed to have a door between the two caves. Her father didn't like to carry boards in and then carry them out again, so the girl set her wits at work to invent a door hinge. The world had never seen a door hinge, and we say she invented the first hinge. She did not invent it at all. God gave her the pattern. Here is the first door hinge — the hinge of the elbow. The other day a man was digging in the sand east of the river Jordan, a Biblical student, and he came across an old slab of rock. At this end was the sculptured form of a young girl. In her left hand she has a little chisel, in her right hand a little mallet, and in front of her is the outline of a stone door hinge, just like those found inside the little caves. Over at this end of the slab is the outline of the human elbow. The providence of God preserved that slab for thousands of years to tell us how it was that that young girl started the whole race upward towards civilization and invented the first tool of this kind the world ever saw.

Man is always talking about the great house of industry that we built. Man has a genius for egotism. There is nothing stranger than the way in which men insist that they represent all industry. Mr. Ruskin said he found a young man who invented a humble little tool — I think it was a mouse-trap or something of that kind. His name was Lord, and he was so conceited about his little tool that always after that he signed himself, "Lord, Jr.," to distinguish him from the Lord Almighty. No girl ever did anything like that. Wendell Phillips used to say that the time would come when every young woman ought to vote on questions of temperance and education and home and church; that she ought to bring her conscience and education and reason to bear upon the great problems of the home and the market-place, for one of two reasons. In the first place, she was either like the young man, or else she was different from the young man. Well, now, if she is like the young man, she has just as good a right to vote on these questions as he has. It is right for him to vote; she is like him; therefore it is right for her to vote. Then if she is not like him, why, she is different from him. If she is different from him, he cannot vote for her, he is different from her. So that whether he is like her or whether he is different from her, in either event she has to get her education and act for herself.

But the real basis of the argument for co-education does not rest back upon that at all; it goes far deeper. It goes far back of the industrial principle. It goes back to the fact of that young woman who invented the first tool — unless, of course, the young man arises and lays his hand on his heart, and says, "Ah! I am the young man that came over the hill that Sunday night and made door hinges necessary; there would never have been tools if it hadn't been for me; I stand back of all inventions;" and in the face of an argument like that, perhaps it would be difficult to make a statement that would be defensible. Some people's skulls are thick anyway. You have to bore a hole in the skull and put in a funnel and then pour the idea in, and it runs about as rapidly as cold molasses in a February snowstorm, before people really understand all that nature is trying to do for us. But, as a matter of fact, all the great arts and handicrafts represent the principle we are studying, the attempt to copy into permanency one of God's great thoughts. All the great tools in the Smithsonian Institution are simply an attempt to copy God's thoughts into new mechanisms. The human body is nothing in the world but an organized Smithsonian Institution packed with models for artists and inventors, wrapped up in skin and flesh, put on two legs and set to walking up and down the streets, for great men to make copies of in pictures and tools and mechanisms and useful arts and fine arts, in the interest of the enrichment of library and gallery and forum on our way to a higher civilization. This is the dignity of labor, that we are workers together with God. We think His thoughts out after Him. We copy them into permanency through useful industries, through the fine arts and the great sciences.

Upon the basis of that great principle, what is John Ruskin's

MESSAGE WITH RESPECT TO THE BEAUTIFUL

that is beginning to draw so deeply upon our modern life and civilization? We are apt to associate beauty with superficiality. Your wives make a very fine cake; they frost it with sugar, and the frosting is very thin. So the gentlemen, not to be outdone in art, proceed to make a pine table and veneer it with mahogany and rosewood. The architect begins to tell lies in architecture. He puts up a small column of iron or steel, and veneers it with wood and plaster to make it look like marble; and then we come to the conclusion that all beauty is veneer, unworthy a man who is honest and represents granite and truth in his nature. But when we analyze beauty, it is anything in the world except veneer and superficiality and outer adornment. When Titian copied the face of beauty of the loveliest girl that he thought ever walked the streets of Venice, he left a letter with his picture, and in his letter he says: "I put this bloom on her cheek on the outside as a way of indicating to you that she was sound to the marrow and bone on the inside; for beauty is an interior quality that breaks forth and has its outer manifestation in loveliness on the cheek." When the great God drops the purple covering over the Concord grape, lends the yellow lustre to the golden sheaf, and drops the robe of beauty over the great forests of October, it is His outward way of saying to you that grapes are ripe, that the wheat sheaves are sound, for all beauty is ripeness, soundness, health, maturity of faculty — the obedience to law of a cosmic soul touching the horizon all the way around. Carry conversation up to beauty, you have eloquence. Carry the rude building up to beauty, you have the modern house. Carry the pictures of the savage up to beauty, you have the pictures of Millet and Corot. Carry the red blanket of the savage up to beauty, you have the garb of man. Carry the stone altar and the bleeding human sacrifice up to beauty, you have the modern cathedral and church, the noble service, the exposition of the Word of God inspired.

Begin with woman. You find her out in the forest. She begins just like the man with his red blanket around him; she begins with two turkey feathers in her hair. Carry it up to beauty, and you have the hat of the modern woman — only now instead of having two feathers you have two wings in the hat. It is not enough to pull out two feathers, but the bird's neck is wrung and the wings cut off. In the spring this young wife makes the wings point forward this way; then in October she goes into her closet and meditates four days and four nights and comes out and they point the other way, at an expense of $35 to her husband. There is nothing stranger than the unwillingness to depart very far from that original woman of the forest with two turkey feathers in her hair. Yes; there is one thing stranger, and that is man's unwillingness to leave his savage precedents. Man is probably the most incomprehensible creature that has ever touched the planet. A man will buy

calico in the winter for four cents a yard, and lie awake all the winter nights trying to study out how he can sell his calico for four and an eighth cents a yard. Then the first of August he says: "My dear, I am threatened with nervous prostration, I can't sleep nights; but I think I could sleep again the sleep of innocence if I could only go up in the Adirondacks and shoot four or five of God's deer and cut their throats and dip my hands in their blood; there is nothing that makes it possible for me to sleep like murdering deer." The reason why women still kill birds for their hats is because they do not want to have their husbands outdo them in the business of murdering.

As a matter of fact, when you trace this argument of beauty forward, you learn that beauty is a principle that is binding upon both sexes alike. Whoever handles his tongue, his pen, his scythe, his brush, his trowel, his saw, his hammer, her needle, her pen, her poem, her imagination, her reason, her conscience, in such a way as to evoke the sentiment of ugliness, is doing poor work; and whoever does it in such way as to evoke the sentiment of beauty and admiration because the scythe is swung in accordance with the laws of nature, why, you say, he is doing beautiful work. Good work is obeying the laws of nature, that is, the laws of God.

"How great is God's goodness!" exclaims Isaiah; and then, "How great is His beauty!" He so carrying His natural and providential attributes as to evoke the sentiment of admiration in all beholders. Then comes the apostolic injunction: Adorn — make beautiful — the doctrine of God our Saviour. Have such a mastery of the fine art of right living, the noblest of all sciences, as that you can carry, young woman, your forty and more faculties through the market-place and the home and the forum and the street in such a way as to bless your fellows and not blight them. This is the law of beauty. Beauty is rightness, fullness, health, obedience to the law of nature and the law of God and His Son Jesus Christ.

Upon the basis of those great principles, what is Ruskin's

MESSAGE WITH RESPECT TO HIS OWN PERSONALITY?

Like every great woman and every great man, he represents the law of Moses, the law of noble ancestry. We never have a mountain, for example, that rises out of a level plain. We always have mountains that stand upon foot-hills. Whenever you find a mountain mind or man he has had a great line of noble and Christian ancestry going before him. Just before Bishop Brooks died he was over in England, and some of the great statesmen there gave him a banquet and asked him who were the great men America had produced. And Phillips Brooks made answer: "I think my country has produced five men of supreme genius; they are Washington, Webster, Lincoln, Beecher, Emerson." Why, every one of them represents this law of Moses, every one ought to have been a great man. Just as John Ruskin had his great Christian ancestry, so had these men. You remember the story sometimes told of Mr. Beecher — that he was to preach on profanity, that he came into the pulpit on a hot morning and said, "It's a blank hot day — I just heard a man say," and then preached a sermon against swearing. Now in his biography he says: "I never preached but two sermons on profanity, and both in the winter; I never was guilty of using that profane expression; I think it is a story told of Spurgeon." Mrs. Spurgeon has just gotten out the biography of her husband, and she says: "My husband never used it; I think it goes back to Rowland Hill." I have looked up Rowland Hill's biography, and he says: "I never was guilty of that thing; I think it goes back to Martin Luther." If you could find Luther's biography he would tell you that that was an old lie that went back to Moses on Sinai. As a matter of fact, no man ever used that in connection with his pulpit. All fine thinking stands on finely compacted brain fibre. One generation builds the bones and frame; another generation, by hard work, builds the muscles; another, sailing the seas, supplies the nerve; another, living simply and in the open air, in solitude and with God, in the solitude grows great; and at length there comes the fifth generation with its fine brain fibre. It takes five generations to build that kind of a man. Abraham Lincoln rested back upon his ancestral foothills, and John Ruskin represents that principle to a marvelous degree.

It is sometimes said, you know, that this law of God is unjust — that He visits the sins of the fathers upon the children. Should a man stand coolly up and take a pail of red-hot coals and empty it down upon little babes? How monstrous! Should God take the passions of the fathers, and empty passions that burn as red-hot coals never did burn down upon little innocent children? How can we ever reconcile that law of heredity with the law of the justice and love and goodness of God? One hundred years ago the Swiss soldiers hired themselves out to Spain and Italy and France, and when they came back they had contracted blood diseases that were so noxious that it was said that in one century, three generations, heredity would sweep the Swiss people off the face of the earth. The three generations have passed, and what is the result? They are as healthy as any race in Europe. Why? Because heredity has eliminated the vices of the fathers. Heredity is God's automatic device through nature and law to see to it that parents cannot through their vices injure their children. We find that nature took the one impure drop of blood and spewed it out of the Swiss soldiers' veins, and took the pure drops from sound nerve and brain and put them out at compound interest in view of the coming child. Visiting the sins of the Swiss soldiers, the fathers, down to the third and fourth generation, and then spewing the tendency to vice out of the blood and out of the nerve. But what about the other side? Showing mercy unto thousands of generations of the Jewish folk, of the Emerson family, of the Wesley family, and the great families of the earth — showing mercy unto thousands of them that love Me and keep My commandments.

There could not be any arts or literatures or sciences or religions if it were not for the law that we are considering. This is why the human race is growing healthier, handsomer, wiser, taller, stronger, every century. The other day a man in Oxford University caused to be measured all the old armor in the great museums of Europe that the soldiers wore in the Middle Ages. The average man's head has grown so large that that old helmet will not even slip down on his forehead. His height is so great it would not fit at all. He has grown so much taller that these little protections for the thigh have become contemptible. Better food, better knowledge of nature's laws, the whole race better. This is the

"One far-off divine event
To which the whole creation moves."

This is to usher in the time when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. By his mother John Ruskin was taught many chapters from the Scriptures. From his father he learned to keep his ears and eyes delicate by obeying the laws of God. Said Ruskin's father, "Your nerves, unless you obey the laws of God, will lose their sensitiveness." Put three strings of silk across the window and the softest zephyr that ever blew will make music. Put three crowbars there, and it will take a cyclone to set them vibrating. Many men have made themselves so animal that nothing short of a cyclone can give them any sense of God's presence, and then they run into the cyclone cellar.

Ruskin gave us two or three great messages that I will simply allude to. A message in regard to machinery — that the great increase of tools ought to give us a leisure class, an era when men shall have time to study the truths of the great God. He gave the world a message with respect to the nature of the sciences and the use of the classics; as to the answer to the question, What knowledge is most worth while? He gave a series of discussions as to what nature will do for the education of man through wave and herb and shrub and flower. Last of all, he gave us a great message with respect to the

PROBLEMS OF THE HOME AND OF THE COLLEGE IN RELATION TO THE MARKET-PLACE,

the problems of industry. There was a day when this part of his message had peculiar reference to young men alone, but the time has come when the message is for young women quite as truly. Adam Smith, when he wrote his book about the "Wealth of Nations," said that man was under the law of selfishness, that he is to buy in the cheapest market and sell in the dearest, and then the devil take the hindmost. Ruskin said that man has one law, the law of self-interest, answering to the centripetal law of nature, and then he has another law, the law of self-sacrifice, answering to that other great law, that binds him to his fellows. And he said: "Unless self-sacrifice be developed in connection with self-interest, you will have an explosion that will destroy free institutions. When you add hydrogen to oxygen you do not have hydrogen plus oxygen, but you have a new quantity which will take the top of the roof off if you are not careful. So with self-sacrifice and self-interest." What does he mean? There are six orders of society. The first five classes, headed by the soldiers, have never obeyed Adam Smith's law — they have always despised it. Lincoln calls for troops, whose average pay is to be $13 a month, and the soldier makes answer. Adam Smith tells him to sell in the dearest market. He is a man earning $100 a month. Ruskin says the rule for the patriot is not to sell in the dearest market, but to receive a living wage and then die for sake of country if need be. The physician has a duty to keep the army in health. He earned a thousand dollars a month, President Lincoln offered him a hundred. He went amid yellow fever and cholera, and died, selling his labor for a living wage. Then comes the educator. He has never sold his labor in the dearest market. The highest salary paid to an educator, so far as I know, is to the presidents of Columbia and Chicago Universities, some $12,000 a year. Why, the cook over here at the Parker House has $12,500, I am told — the pastry cook; $12,500 for making pies! President Low is bright enough to know how to make pies. If he obeyed the law of Adam Smith he would resign and study pastry-making and apply for a position over here in some great hotel. It is not his duty to make money; it is his duty to teach people wisdom and get a living wage. Then the clergyman. The average salary for a preacher, after four years in the academy, four years in college, and three in the seminary, is $950 a year for the Congregational clergy, that I happen to know best about. I asked the sewer diggers in Chicago recently what they got, and they said $3.25 a day. Preaching averages $2.90 a day after eleven years of

[Continued on Page 804.]

THE MINISTER'S SUNDAY MORNING

This is my opportunity!
I stand, O God, 'twixt these and Thee;
Grant me Thy light that I may know
How best the seeds of truth to sow.

The weary man, the little child,
The vigorous youth, the mother mild,
Lift up their eyes and wait for me;
What shall I say to them for Thee?

Theirs is the struggle and the strife,
Mine are the peaceful paths of life;
They are of deeds, I am of thought,
How shall I teach them as I ought?

We are close brothers, all we men
Sin, and are sorry, sin again,
And climb and slip and yet aspire;
Thou, only Thou, canst bear us higher.

Lord, I will talk to them of Thee,
Let mine eyes Thy salvation see,
And with the tokens of Thy love
Uplift their hearts and mine above.

Give me, O gracious Master, power
To read the signs and seize the hour,
Nor let these people empty go
Because I may so little know.

Lord, unto Thee I lift mine eyes,
Inspire me, make me brave and wise,
And give me faith that I may see
How wide and large Thy precepts be.

Then Thine own message let me take
To these Thy people for love's sake;
I use my opportunity
When longing hearts are glad in Thee.

O God, inspire me, make me strong!
I will not do Thy people wrong
To hide whate'er Thou givest me,
Nor put myself 'twixt them and Thee.

Give me Thy message now, not mine
The words they need, but only Thine;
O Lord, these people wait for Thee,
Thine is this opportunity!

— MARIANNE FARNINGHAM, in *Christian World* (London).

EMPHATIC CHRISTIANS

REV. THEODORE L. CUYLER, D. D.

THE Lord Jesus Christ put great emphasis on the spiritual character of His followers. They were to be sympathetic and yet separate — a peculiar people, zealous of godly works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; He touched human life at every point, lofty and lowly. He did not draw back His foot when a sinful woman's tears of penitence trickled upon it, nor did He refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling towards a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all His infinite sympathy — which drew not back from the bitter agonies of the Cross — there was a sense in which Jesus Christ was "separate from sinners." He possessed a divine holiness, an unworldly spirit and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to His followers, "because I am not of the world." Just here runs the line of separation. It is to be a separation, not of condition or daily contact, but of *character*. Christ's people are to be a "peculiar people" — peculiar in loving the truth, peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy Him who was holy and undefiled and separate from sinners. "Be ye holy" means to be sound and healthy-hearted; it also means to be *set apart* to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The leaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season; *i. e.*, the salt never loses its saltness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him — to be lived up to. There is an increasing tendency to sneer at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is — "Believe on the Lord Jesus Christ, and thou shalt be saved," and "Faith without works is dead." Strait is the gate that leads to eternal life, and He whose love has opened up that pathway has a right to demand heart-belief in Him and obedience to His commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasizes the divine claims of the Sabbath and does not rob God of His day. It recognizes the clear, distinct line between sacred time and secular time. That line with some church-members even is becoming a mere chalk-mark, easily rubbed out. A huge blanket-sheet of a godless newspaper covers the early part of God's day, and its later hours are devoted to social visiting or other secularities. This stealthy and steady undermining of the Sabbath is undermining the church of Jesus Christ. Christianity cannot live without divine worship, and worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the fourth commandment be "Puritanical," then let us have more of it. The salt that has done more to save our country from moral corruption and from the dry rot of imported errors and vices has been the transmitted virtues of those stanch Puritans who were strict themselves because they served a strict and holy God.

Nothing did our blessed Master emphasize more than non-conformity to the world. Its mammon-worship, its covetousness, its self-indulgences, its frivolities, its soul-destroying influences, He protested against. "Be ye not conformed to the world!" Not to be taken out of the world, but to be kept from the evil in the world, was our Saviour's prayer for His people. The power of true Christly religion is not in assimilation, but separation; Christians never will impress or reform or purify a sinful world by *agreeing with it*. When we go down to the world it drags us lower still; if we yield one mile, it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground, living a separated and Christ-obeying life, that we can hope to lift them to a higher, purer, holier, and thus a happier living. Laxity is the church's peril. The sorest need of the hour is an *emphatic* Christianity, an uncompromising Christianity, a Christianity that keeps its conscience clean, that finds its daily law in the Bible, and whose inner life is hid with Jesus Christ in God.

HELPING SOMEBODY

MARY BINGHAM MYERS.

THERE is an old legend that long, long years ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it.

Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity.

The angels said to God: "O Lord, grant him the gift of miracles!" God replied: "I consent; ask him what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No," answered the saint; "I would rather God should do that."

"Should you like to convert guilty souls, and bring back wandering hearts to the right path?"

"No; that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues and thus glorifying God?"

"No," replied the saint; "if men should be attached to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling. "That God give me His grace; with that should I not have everything?"

But the angels insisted: "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint; "that I may do a great deal of good without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light

and the flower perfume, without ever being aware of it.

Nothing else in all life is such a maker of joy and cheer as the privilege of doing good. Kossuth once said: "If I had to choose my place among the forces of nature, do you know what I would choose to be? I would be the dew that falls silently and invisibly over the face of nature, trampled under foot and unconsidered, but perpetually blessing and refreshing all forms of life."

No more beautiful tribute was ever paid to human being than that to Sir Bartle Frere by his wife. Once, upon going to the railway station to meet her husband, she took with her a servant who had never seen him.

"You must go and look for Sir Bartle," she ordered.

"But," answered the nonplussed servant, "how shall I know him?"

"Oh," said Lady Frere, "look for a tall gentleman helping somebody."

The description was sufficient for the quick-witted man. He went and found Sir Bartle Frere helping an old lady out of a railway carriage, and knew him at once by the description.

Mexico, N. Y.

IS METHODISM DECLINING IN NEW ENGLAND?

In Two Parts

I

REV. DANIEL DORCHESTER, D. D.

I DOUBT whether there ever was a time when there was not somebody talking about the decadence of Methodism and glorying in "old-fashioned Methodism." When I joined the Conference, in 1847, there was an abundance of that kind of talk. My father joined the Conference in 1816, and he often remarked that there was much of that talk then. Rev. Dr. Laban Clark joined the New York Conference in 1801, when he said he heard the same story. It is wonderful that Methodism has been able to endure so much criticism and complaint and still thrive.

But the right of criticism and self-introspection must be admitted, especially when it proceeds from a genuine love for the church and a desire to promote its welfare. This is often the case, however mistaken it may be sometimes.

The most serious period in the history of New England Methodism was about fifty years ago, from 1845 to 1856, following the great Millerite excitement. The abnormal revivals attending that delusion filled many churches with driftwood which fell away in a few years. After that excitement, for about ten years, it was not easy to have revivals of religion, confidence in revivals was so much impaired. Many of our most efficient brethren labored during that period unavailingly, or with at least meagre results, and multitudes of members and probationers were dropped from the church rolls. The reaction was serious.

Besides, in that period, too, occurred the great Southern secession from our church, and also the so-called "True Wesleyan" secession. Our church papers of that time were full of controversy, bickerings, and other evil things, impairing spirituality. In five different years of that period the New England Conference reported a decrease of members, ranging yearly from 4 to 3,117, and the Providence Conference reported a decrease in seven years ranging from 176 to 1,234 yearly. At that time we had much deep concern for the welfare of the church. During the Civil War was another period of decline, but there has been no other such period.

I am not now to say whether there are not some things in Methodism to criticise — whether prayer-meetings and class-meetings and camp-meetings are as useful as formerly; whether we are more conformed to the world than formerly; whether we preach as full a Gospel as our fathers did; whether there is not more ambitious electioneering among our ministers; or whether we are giving as much prominence to the personality and work of the Holy Spirit as the fathers did. These and similar questions I leave to others, though I have opinions on all of them; but I want the time for other phases of the subject.

I want to speak upon

THE STATUS OF METHODISM;

and I propose to consider it *actually* and also *relatively* — relatively to its past growth and also to the growth of the population. Such a consideration of the status of Methodism will furnish a basis on which we can go to the church for the Twentieth Century Offering, with some hope of success. The spirit of croaking would fatally defeat that project.

I ask indulgence while I first notice briefly the status of Methodism: —

1. At large in the United States. We are indebted to Dr. H. K. Carroll, who prepared the religious census of the United States for 1890, and who, in addition to the statistics of that year, has given in the *Christian Advocate* for May 18 the statistics for 1898 as follows: Methodist Episcopal Church, 1890, 2,240,354 members; 1898, 2,720,541; increase in eight years, 480,187; average annual increase in the United States alone, 60,023. In addition to these there were, in 1898, 173,342 members in foreign mission stations, making the total 2,893,883. All branches of Methodism in the United States Dr. Carroll gives as follows: In 1890, 4,589,284; 1898, 5,808,832; gain in eight years, 1,219,548; average yearly gain, 152,443. The gain in eight years was over one-fourth the total members in 1890.

GAINS BY DECADES

	M. E. Church Members	All Branches of Methodists Members
1850	693,811	1,325,631
1870	1,376,327	2,499,052
1880	1,755,018	3,574,485
1890	2,240,354	4,589,284
1898	2,893,883	5,808,832

GAINS BY PERIODS

	M. E Church Total gain	M. E Church Av. an. gain	All Branches of Methodists Total gain	All Branches of Methodists Av. an. gain
'50-'70	682,516	34,125	1,173,421	58,671
'70-'80	378,691	37,869	1,075,433	107,543
'80-'90	485,236	48,523	1,014,799	101,479
'90-'98	653,529	81,691	1,219,548	152,443

These statistics show that all branches of Methodism together, and the Methodist Episcopal Church singly, have made remarkable progress, and that that progress has not abated in the last eight years. All branches had an average annual increase of 58,671 from 1850 to 1870; from 1870 to 1880, 107,543; from 1880 to 1890, 101,479; and, in the last period of eight years, 1890-1898, it was 152,443, nearly three times as much as from 1850 to 1870, and almost fifty per cent. more than from 1870-1890. The statistics for the Methodist Episcopal Church alone show a gain from 34,125 in the first period to 37,869 in the second; 48,523 in the third; and 81,691 in the last eight years.

For all these periods the tables have been made up on a uniform basis. The figures have not been "doctored" at all. So far as numbers can demonstrate, if there has been any decline in Methodism, there is no evidence of it in the statistical exhibits either of all branches of Methodism or of the Methodist Episcopal Church singly considered. Nor is it true when considered relatively to any period within the last fifty years. Within the last few years the new rule has been applied, directing the non-counting of non-resident members; and yet even in the last eight years the yearly gain has been greater than ever before.

2. In New England. No part of the church has suffered more from obloquy, criticism, and croaking than New England. We hear some marvelous croaking. An old geography, in its quaint phraseology, said that New Haven was situated "at the bottom of New Haven Bay;" and an early gazetteer of Boston said: "Boston is situated at the bottom of Massachusetts Bay." Some good people seem to like that obsolete phraseology, and are intent upon putting New England Methodism into a dark hole.

New England Methodism has had a great deal to contend with — to maintain itself, and to liberally furnish muscle and brains to the great West; all this besides coming into a region pre-empted from the start by other churches. But more of this later. The first question is: What is her actual status? then, How does she stand relative to the past and to the population? I confine myself to the Methodist Episcopal Church alone, leaving out other branches of Methodism.

M. E. CHURCH IN NEW ENGLAND BY PERIODS

Year	Members	Gain	Av. yearly gain
1850	84,699		
1860	103,962	19,883	1,986
1870	117,091	13,129	1,312
1880	133,668	16,567	1,656
1890	146,570	12,902	1,291
1898	158,697	12,127	1,516

The large gain, 1,986, from 1850 to 1860, was wholly from the great revival of 1857-'58. From that revival alone, in one year, 136,036 members were added to the Methodist Episcopal Church in the United States. In the last eight years the average gain in New England has exceeded that from 1860 to 1870, and also from 1880 to 1890. All this notwithstanding the exscinding of so many names. Does this exhibit justify despondency?

Now let us look at the New England States singly.

MAINE

	Members	Gain or loss	Av. yearly
1850	21,254		
1860	24,566	3,312	331
1870	24,287	dec., 279	dec., 27
1880	25,724	1,437	143
1890	22,996	dec., 2,728	dec., 272
1898	22,621	dec., 375	dec., 37

The highest point reached in Maine

was in 1880, when there were 25,724 members. Since that time there has been a steady decline. Now there are 3,103 less members than in 1880. Nevertheless there were, in 1898, 1,367 more members than in 1850.

NEW HAMPSHIRE

	Members	Gain or loss	Av. yearly
1850	8,911		
1860	11,160	2,249	224
1870	12,145	985	98
1880	12,218	73	7
1890	12,345	136	13
1898	13,496	102	13 —

In this State the Methodist Episcopal Church, in the successive periods, has never shown an actual decrease. Its greatest gain was from 1850 to 1860, viz., 224. Since 1870 the gains have been only from 7 to 13 annually, but in 1898 there were 4,545 more members than in 1850.

VERMONT

	Members	Gain or loss	Av. yearly
1850	13,906		
1860	15,563	1,657	165
1870	16,319	756	75
1880	18,448	2,129	212
1890	17,268	dec., 1,180	dec., 118
1898	19,905	2,637	263

From 1880 to 1890 there was an average yearly decrease of 118. In every other period there has been a gain, varying from 75 to 263 annually. The largest gain has been in the last eight years, and in 1898 there were about 5,997 more members than in 1850.

MASSACHUSETTS

	Members	Gain or loss	Av. yearly
1850	21,812		
1860	30,369	8,557	855
1870	38,311	7,942	794
1880	47,053	8,752	875
1890	58,477	11,424	1,142
1898	62,957	4,480	560

In this State there has been no average annual decrease in any period. During the last eight years the increase has been smaller than in any other period, but we have now almost three times as many members as we had in 1850. In Massachusetts there are also probably some thousands of non-counted members who are still as much as ever members of the Methodist Episcopal Church; for membership with us can be terminated only in one of three ways — by death, by expulsion, or by withdrawal.

RHODE ISLAND

	Members	Gain or loss	Av. yearly
1850	2,444		
1860	3,289	845	84
1870	3,778	489	48
1880	5,492	1,714	171
1890	6,064	572	57
1898	7,702	1,638	204

In Rhode Island there has been a steady gain in each period. In three periods the annual increase has been less than one hundred each; in one, 171; and in the last eight years 204 — the largest gain in any period.

CONNECTICUT

	Members	Gain or loss	Av. yearly
1850	14,754		
1860	19,017	4,263	426
1870	23,261	3,244	324
1880	24,723	2,462	246
1890	29,411	4,688	468
1898	32,058	2,647	331

There has been no decrease in this State in any period, but an average annual increase, ranging from 246 to 468. During the last eight years it was 331.

3. Compared with the population in New England. Taking all the evangelical communicants in New England there has been a close competition with the population. The following table shows this very clearly: —

	1850	1860	1870	1880	1890
Me.,	72,294	81,275	80,178	86,894	89,895
N. H.,	49,632	50,938	50,371	53,518	54,282
Vt.,	44,329	46,334	49,504	55,988	56,138
Mass.,	124,899	153,572	175,326	213,288	268,345
R. I.,	18,220	23,732	26,426	33,542	44,539
Conn.,	75,710	96,817	107,169	123,924	147,625
Total,	385,084	451,668	488,974	567,164	660,804
Pop.,	2,728,116	3,135,283	3,487,924	4,010,436	4,700,745
	Inhabitants to one evangelical communicant				
Av.	7 08	6.94	7.13	7 07	6.93

We are curious to know how we as Methodists stand to the whole population of New England. Do we keep pace with its growth and gain upon it? Not quite. We have fallen behind a little relatively: —

1850	one to 32 97 inhabitants
1860	" " 30.15 "
1870	" " 29 78 "
1880	" " 29 78 "
1890	" " 32 07 "

We gained on the population from 1850 to 1880, but have fallen back to almost where we stood in 1850.

THE CONGREGATIONALISTS

1850	one to 17.30 inhabitants
1860	" " 16.98 "
1870	" " 18.29 "
1880	" " 18 71 "
1890	" " 20.44 "

A steady relative loss.

THE REGULAR BAPTISTS

1850	one to 30.15 inhabitants
1860	" " 31.19 "
1870	" " 33 80 "
1880	" " 33 35 "
1890	" " 35 96 "

A steady relative decline.

In the above calculation, since 1850 the Congregationalists have lost 3 14 inhabitants; the Baptists have lost 5.81; the Methodists have gained .80.

The competition with the population in New England has been very severe for all the evangelical denominations, but we have gained more than the others relatively. In 1850 the Methodist Episcopal Church numbered about 6,000 less than the Regular Baptists in New England. In 1890 it numbered 16,000 more than the Baptists; but no denominations can boast of having gained upon the population in these six States reckoned as a whole. I will soon give the reasons why this competition has been so severe. But first we must take a look at Boston.

4. In Boston. We now come to a point about which I have had more doubt than any other. The immense proportion of the foreign element in Boston has made it a serious question whether any Protestant church could compete with the whole population in this city, and especially whether the Methodist Episcopal Church could do it successfully. Within the last twenty-five years there has been a large exodus of people into the suburbs, which suggests that this investigation should include not only Boston, but also Boston and vicinity.

M. E. CHURCH IN BOSTON AND VICINITY

	1880	1890	1899
Boston,	5,307	7,268	9,656
Chelsea,	427	857	595
Revere,			53
Winthrop,	91	134	244
Quincy,	88	248	354
Hyde Park,	209	407	389
Dedham,	52	64	114
Norwood,		23	76
Newton,	538	872	1,014
Brookline,	82	143	222
Watertown,	133	193	207
Waltham,	299	507	554
Cambridge,	1,076	1,346	1,281
Somerville,	548	1,261	1,344
Medford,	228	3.8	368
Winchester,	100	128	183
Melrose,	180	308	607
Malden,	422	982	1,498
Everett,	131	293	501
Saugus,	197	313	181
Total,	10,580	16,337	19,541

The results in this table have greatly surprised me. I had recently heard so much croaking about Boston Methodism, that I had presumed we had seriously lost ground in the city. But this table shows that in Boston we have done far better than I had supposed. We numbered, in 1880, 5,307 members; in '90, 7,268; in '99, 9,656. Increase, 1880–'90, 1,961; increase, 1890–'99, 2,388. This is a very good exhibit. Boston and vicinity shows even better: In 1880, 10,589; '90, 15,337 — a gain of 4,748; '99, 19,541 — a gain of 4,204.

Such is the exhibit notwithstanding, in the last three years, many churches have been freely applying the rule enacted by the General Conference of 1896 for not counting in our annual reports members who have removed without certificates.

How does this progress compare with the growth of the population? This is a severe test, where the foreign element is so large as it is in Boston. The result surprises me. In this city, in 1880, there was one member of the Methodist Episcopal Church for 68 inhabitants; in 1890, one for 61 inhabitants. We run a little ahead of the population. In Boston and vicinity it was not quite as good. In 1880, one for 54 inhabitants; in 1890, one for 56 inhabitants. We have not the population for 1899. Some of the outside towns and cities have had a very large growth.

— Dr. Wm. Taylor once said that he always took a double-barreled gun into his pulpit; one for leading sinners to Christ, and the other for confirming Christians, and that he *always fired both barrels*. Every teacher has this double work to do, and it is as important that disciples should be confirmed as that sinners should be converted. — *Peloubet.*

WROUGHT INTO GOLD

I saw a smile — to a poor man 'twas given,
And he was old.
The sun broke forth; I saw that smile in heaven
Wrought into gold.
Gold of such lustre never was vouchsafed to us;
It made the very light of day more luminous.

I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her — the humble gown,
Wrought into gold,
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

Wrought into gold! We that pass down life's hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind word given,
Wrought into gold, would make us wondrous rich in heaven.

— *Selected.*

THE FAMILY

MID-YEAR

LILLIAN GREY.

The promise of the New Year has been kept:
The promised roses, countless, fragrance-filled,
And grass and leaves, and daisies, clover, ferns,
Bird-songs and zephyrs — this has been fulfilled.

The fields were snow-bound when the Year was young,
But now they stretch a plain of living green;
The rills and rivers speed unto the seas,
And all the land lies warm and glad between.

The New Year's promise has been nobly kept;
And luscious fruits are ripening today;
So we will trust for harvests yet to be,
And, thankful, take the gifts along the way.

Thoughts for the Thoughtful

The birds are glad; the brier-rose fills
The air with sweetness; all the hills
Stretch green to June's unclouded sky;
But still I wait with ear and eye
For something gone which should be nigh.
— *Whittier.*

* * *

Obedience means marching right on whether we feel like it or not. — *Moody.*

* * *

Every "tomorrow" has two handles. We can take hold of it by the handle of anxiety, or by the handle of faith. — *Anon.*

* * *

All God's light poured into the human soul will leave it black and ugly carbon if it does not give back the light to others. The bush can grow no roses unless roses are picked from the bush. — *Lyman Abbott, D. D.*

* * *

We give thanks often with a tearful, doubtful voice for our spiritual mercies *positive;* but what an almost infinite field there is for mercies *negative!* We cannot even imagine all that God has suffered us *not* to do, *not* to be. — *Frances Ridley Havergal.*

* * *

"With both hands earnestly," means a service that is perfect freedom, not hard duty, but a resistless constraint of love, a delight to do His will. "The love of Christ constraineth us" is the whole secret of true service. — *Mark Guy Pearse.*

* * *

Remember, "Moses wist not that the skin of his face shone." Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh, for closest communion with God, till soul and body, head and heart, shine with divine brilliancy! But oh, for a holy ignorance of their shining! — *McCheyne.*

* * *

I heard an old farmer whine out the other day: "My—hay—crop—is—a—failure." Said I, "Is your potato crop a failure?" "No." "Your oats?" "No." "Your corn?" "Oh, no! oh, no!" "Well, brother, why not begin with success and thankfulness, and then put your one failure in parenthesis at the end?" — *Anon.*

* * *

As for being paid for work, who is? A doctor looks at a dying child, writes a prescription, and goes his way. A trained nurse watches the child by day and night. The child lives. Is the doctor, the nurse, ever paid for that gift of life? Eternity may repay — I hope it will; but in this life our only means of return is to pass such kindness on. It is a world of exchange, in which we are paid for nothing finally; our best work remains a gift to unknown others. — *Anna Robertson Brown Lindsay, Ph. D.*

* * *

A gentleman once asked a friend, concerning a beautiful horse of his, feeding about in the pasture with a clog on its foot, "Why do you clog such a noble animal?" "Sir," said he, "I would a great deal sooner clog him than lose him: he is given to leap hedges." That is why God clogs His people. He would rather clog them than lose them; for if He did not clog them, they would leap the hedges and be gone. They want a tether to prevent their straying, and their God binds them with afflictions, to keep them near to Him, to preserve them, and have them in His presence. Blessed fact — as our troubles abound, our consolations also abound. — *Spurgeon.*

* * *

What is lighter than a grain of sand? What is heavier than a bagful of it? As the grains fall one by one, how easily they can be blown away! Let them gather, and they bury temples, and crush the solid masonry of pyramids. "Sand is weighty." The accumulation of light things is overwhelmingly ponderous. Are there any such things in our lives? . . . . . The weight of a lifetime of little sins will be enough to crush a man down with guilt and responsibility when he stands before the Judge. Little sins have to be accounted for. — *Alexander Maclaren, D. D.*

* * *

Religion gives a *sky.* Religion removes life from limitations, removes limitations from life, lifts from the spaces into space, from the times into time. Whoever accepts its truth of truths and its love seems to become one with the glorious company of the apostles of every age and clime. He is made an associate in the goodly fellowship of the prophets who have spoken truth and wrought righteousness. He lives the cathedral life, into which are poured the prayers and deeds of saintly and strong souls, whose aspirations are as spires and towers, that, if beginning in the earth, point skyward, and whose strength is as a buttressed wall. — *C. F. Thwing, D. D.*

* * *

Some people seem to think that Jerusalem was built by men who desired a city, and said, "We will not build on a hill, because then it will be necessary to carry the stone and timber up. We will get a smooth, level country down in the valley, and there build a beautiful city, and we will have a temple in the midst of it, and then when it is done we will get together and pray, 'O Lord, we have built a city; we have built it in a plain because it was easier; now, Lord, please lift up the ground and make a hill of it.'" So the Lord did it. Then they prayed, "Now, Lord, please pile the mountains around us for our defence." So the Lord did that, also.

What are the facts? These people wanted a city, and they said, "It is best that this city should be on a hill. We will build where God has laid the foundation. It will be hard to get the stone up, hard to get the timber up; but we will do it." It makes all the difference in the world whether you lay your plans and ask God to prosper them, or give your life to God and let Him make the plans, and then carry out His own plans. I fear that quite a proportion of the prayers of good people is really, "O Lord, my will be done." Did you pray this morning that God would bless you in something that you had made up your mind to do? You ought to have said, "Here, Lord, lies before me this strange, new day; I never saw it — nobody ever saw it. Here am I; what wilt Thou have me to do?" God will never move the mountains around a selfish man; you must put your house where God put the mountains before He put you into the world; put your life where God has put the plan and purpose of your life. — *Alexander McKenzie, D. D.*

* * *

Aye, ever in me groweth the great wonder,
When all the hills are shining, white and red,
And only one poor little flower ploughed under,
That it were all as one if all were dead;
Aye, all as one if all the flowers were dead.

I cannot feel the beauty of the roses;
Their soft leaves seem to me but layers of dust;
Out of my opening hand each blessing closes;
Nothing is left to me but hope and trust,
Nothing but heavenly hope and heavenly trust.
— *Alice Cary.*

SAY OH!

ADELAIDE L. ROUSE.

EVERYBODY has heard the story of the clergyman and his little son. The good man "was working his Sunday text" when the little fellow presented himself at the study door to show a cut finger. "Well, well, I can't help it, sonny," said the clergyman, going on with his sermon. "Yes, you could," sobbed the sympathy-hungry child, "you might have said 'Oh.'"

A young woman who had borne the burden and heat of the day for fourteen years, not only supporting herself but helping her family, recently told me of her childhood and girlhood. It was a story of self-denial and self-repression. At the time when young girls want pretty clothes she wore the cast-off gowns of her well-to-do cousins. Instead of having outings as other girls enjoyed, she taught school and spent her Saturdays and vacations in writing Sunday-school books and stories for children's papers, to eke out her scanty salary. Her energy and ambition conquered adverse circumstances, and at thirty she was ready to practice medicine, and was about to accept a position in a hospital. For the first time in her life her prospects were bright, but she spoke almost bitterly as she went over her life: —

"I could have borne it so much better if mother had showed that she was sorry because I was having such a hard time. I longed to hear her say, 'I wish you could have pretty things like other girls. I wish you could go to college.' But instead she always said that I should be thankful for the blessings I had — that matters might be much worse. She was as good as a woman could be, and not be a saint, and she sacrificed everything for her children, but she never told one of us that she was sorry for us. She is of Scotch and Puritan descent, and both strains make one chary of soft words, though there is no lack of tenderness under the cold exterior. I know it now. She was sorry for me; but why couldn't she have told me so? It would have helped me bear my disappointments."

Another girl once told me how the right word in the right place helped her wear shabby clothes all winter. There was no money for a new winter gown, so she dyed an old one and made it over. It was neatly made, but it showed that it was a dyed, made-over dress. The

first time she wore it she went to church with her father. It was a bright, sunny winter morning, but the old dress and last year's jacket spoiled all her delight in the day. She wanted to turn back home, and crawl out of sight of well-dressed people. She did not dream that her father noticed her clothes, and she never troubled him. He was busy and worried about his affairs, and he could not help her. As he stepped behind her as they came to a narrow crossing, he said: "Nell, I wish you could have better clothes this winter. I wish I could give you a new dress and jacket."

Her face cleared. "Never mind. Don't you worry about me," she said. "I'll have better things some day."

She went on to church, feeling a glow in her heart. A check for a new gown and jacket could not have helped her so much as did those few words, spoken in season.

There are times in each life when it would help so much if some one would say "Oh!" There are husbands overworking in offices and stores, whose wives appreciate the brave struggle, but who never say, "How tired you are! I wish you need not work so hard." There are many wives who are going without necessaries for their own wardrobe or for the home. Their husbands, perhaps, notice their patience and are thankful for the makeshifts which save the purse, but why can't they say, "I'm sorry that we can't afford the new parlor carpet this year," or "Your bonnet is not good enough for such a woman as you are." The husband may say that the carpet is plenty good enough, and that the old bonnet is becoming, but the wife knows better. A little sympathy would help so much.

Let us not be afraid to say "Oh," whether to a heart-broken baby with a headless doll, or a child of larger growth with a disappointment in proportion.

Athens, N. Y.

HOW MARY FOUND THE SUNSHINE

Extracts From Three Diaries

WHAT MARY WROTE

Jan. 3.—Two years married today. I thought I was going to be happy forever. But James is away so much, and when he is at home he is buried in his books and papers. I fairly hate the sight of the *Record*. Are we going to be like others who have found "marriage a failure?" I would rather die first. James gave me a book this morning, but I don't want books. I want to be loved. I am so lonely since baby died. It nearly kills me.

WHAT JAMES WROTE

Jan. 3.—Two years ago I stood with Mary and promised to "cherish" her as my beloved wife. God help us, what has gone wrong? Mary seems to be drifting away from me. She took the book this morning—I had to send to England for it, and thought she would be delighted with it—without a smile, and I went away feeling all wrong. I do not know what else to do. I cannot do all the loving.

WHAT HESTER WROTE

Jan. 3.—I went over to call on Mary and James this evening and offer congratulations. They have been married two years. Something is wrong there. I believe it is mostly Mary's fault. Her baby died some months ago. Then they lost the money they had laid by, and it is hard to make James' salary go around. But if Mary goes on fretting, she will certainly make more than one kind of mischief. What can I do to help her?

WHAT MARY WROTE

Jan. 4.—Hester called yesterday. How cheery she is! How she can keep up so passes me. She was married four years before I was, and she looks younger today than I do. Yet she has buried three beautiful children. I guess her husband cheers her up. James is different.

WHAT JAMES WROTE

Jan. 4.—Hester called yesterday. What a happy home she makes for Tom! No wonder he does not care for clubs. This house is like a graveyard. But birds sing, even in graveyards, and there are no birds here. I can't mourn for the little fellow all the time. God knows I loved him, too. But I believe he is cared for, and that we shall see him again. I am lonely for my wife.

WHAT MARY WROTE

Jan. 15.—Hester is so queer. She brought me a little book the other day and told me it was her diary. She asked me to please read it. I wonder why. She did not tell me.

Jan. 16.—Have been reading Hester's diary all the morning. She is a wonderful woman. I am pretty sure now what she wanted me to read. Whenever anything goes wrong, or, as she expresses it, when clouds come up, she sets to work to make sunshine. Every day, before she leaves her room, she writes down one thing she has to be thankful for and means to be thankful for all that day. Then, at night, she makes out a list of everything she has had to be thankful about all day. The lists are surprising. She writes in one place: "If God had not shown me how to find sunshine or make it as I go along, how could I have lived? And selfish tears would have made home unpleasant for Tom." I wonder if I am driving James away from me? I never thought of that before.

Jan. 30.—I am trying Hester's plan. It was hard at first. I was so blue that I just copied off a few of her "morning sunbeams," and tried literally to follow her. This was the first one: "So glad God gave me a voice to sing with. I am going to sing glad songs all this day." I used to sing a great deal before I was married. But I had not sung since baby died, and the piano was out of tune for want of use. Well, I fished out some old songs when we four, Hester and Tom and James and I, were boys and girls at school. I practiced them, and sang a good deal about the house. In the evening I asked James to sing some of the old-time duets. We had such a nice time. He hugged me, and it was like old times. The next thing Hester had written down to be thankful for was: "Thankful for two good eyes. How many bright, pretty things can I see today while I do up my work?" The very first pretty thing my eyes rested on was my baby's picture. Of course I cried. But by and by I thought how beautiful the little fellow must be now. My eyes cannot see him, but I am glad they have seen him, and can never, never forget his precious face. That day I found ever so many "pretty things" to be thankful for.

Feb. 19.—Hester's plan is helping me. I am so much happier. Dear James says I am getting fat and rosy. A while ago I thought there was nothing to be thankful for. Last night, the list was long, I broke off short and wrote: "Thank God for everything."

WHAT JAMES WROTE

Feb. 20.—The anniversary of the little lad's death. When I came home tonight, instead of finding Mary shut up in her room, she came to me dressed in white and looking like my bride. She had decked the house with flowers. The little fellow went away just at nine in the evening. When the clock struck nine Mary went to the piano and we sang "Jerusalem, the Golden," "The Homeland," and some other of the songs of faith and hope. My Mary is the sweetest, sunniest, blessedest little wife man ever had. I wonder what has made her so sweet-hearted and patient of late? I believe Hester has been up to something.

WHAT HESTER WROTE

Feb. 20.—Saw Mary and James today. I thought they would be sad, but with surprise I found them singing, flowers all about, and Mary looking lovely, all in white. "Is it a birthday?" I asked. "Yes," said Mary, with a smile, though her lips quivered. "It is laddie's birthday. We are so glad God let us know the beautiful little fellow!" It was very hard for me to give Mary my diary to read. Something told me it would help her, perhaps, for I have suffered too. I have three of those "birthdays" every year. Mary whispered to me when I came away that James is just like a lover again, and her own heart is full of peace and joy. It was the dear Lord who did it all.—ADA MELVILLE SHAW, in *Michigan Christian Advocate*.

AN OLD GARDEN

Fast bound in the dusty city,
As held in a prison grim,
I send my love to a garden
That grows by the sea's blue rim,
A dear old-fashioned pleasaunce,
Beautiful, quaint and prim.

There flourish in their splendor
Peonies red and white,
And clumps of stately lilies,
A wonder to the sight,
And a perfect riot of roses
For the bees' and my delight.

Dusk pansies there, with alway
Their sweet appealing look,
Forget-me-nots that from the sky
Their baby blueness took,
And rose geranium to press
In some dear poet's book.

Great store of phlox and myrtle,
And rows of straight sweet pease,
All sorts of lady slippers
The children's eyes to please,
And over in the corner
Two tall mimosa trees.

I can't begin to tell you
How rich that garden seems,
How with remembered honey
Its blooming cloister teems,
How oft its low bird-music
Goes fluting through my dreams.

There used to walk a mother
Whose gentle form no more
Keeps tryst with fading flowers,
Whose earthly work is o'er.
I'm sure she's found a garden
On heaven's beloved shore.

And pent in city fastness
'Mid houses close and high
Between whose thronging roofs I catch
A little bit of sky,
I think how wide and full and free
That garden still must lie,

With all outdoors around it,
And near, the sea's blue rim,
Where evermore the sounding waves
Uplift Jehovah's hymn.
And here's my love, dear garden,
Old-fashioned, quaint and prim.

—MARGARET E. SANGSTER, in *Interior*.

OH, the delicate, fleeting beauty of a New England spring! How wistfully we stretch out longing hands to arrest its evanescent loveliness, only to feel it slipping swiftly from our grasp. Slowly spring comes to us in this northern clime, shy, halting, irresolute. Through April days the earth lay brown and unresponsive in the bleak air, but in a night, in the twinkling of an eye, the countryside burst into bloom and verdure, and the battalions of the grass lifted their countless green spears against the onset of the warm south wind. Few hearts are so encrusted with the cares of the world that they can withstand the enchantment of the May. But all too soon comes June with fervid heat, luxuriant foliage, and reddening fruits. And this year Lowell's "rare, perfect" days — or what *should* be days rare and perfect — are passing in the midst of a drought well-nigh unprecedented so early in the season. Not a day that could be called "stormy" has marked the calendar since the last of March, and the few infrequent showers have merely spattered the parched ground and sunburned grass, which could hardly be browner in late August. Last summer it rained nearly every day, and everybody grumbled because it was so wet. This summer the blue skies arch the earth from sunrise to sunrise, and everybody is growling because it is so dry. Perhaps next summer will strike a happy medium!

* * *

A BIT of rest in mid-May seemed imperative, so Aunt Serena packed up a few books, and fewer clothes, and turned her face toward dear old Leicester for a brief sojourn. A week's visit there three years ago had remained one of the pleasantest of memories, which were only deepened this year. Leicester is lovely. Situated a thousand feet above sea-level, the electrics from Worcester six miles away climb the rising elevations until you are left right in the heart of the beautiful place. In every direction, that bright spring afternoon, the hills rolled away to the horizon, their sides clothed in tender verdure, with the warm May sunshine filtering down through the pale yellow of birch and hickory, and lighting up the towering clumps of sombre pines.

Here in Leicester lives the venerable Dr. Samuel May, of abolitionist fame, a most interesting sketch of whom, with views of his old-fashioned house, "beautiful for situation," is given in the April *New England Magazine*. The well-kept park in the centre of the town, the concrete walks, the shaded streets, the old-time houses with their fine lawns and gardens, constitute a most harmonious whole. The wealthy summer residents, I notice, disdain the ornate architecture so often affected nowadays at fashionable resorts, and build only large, Old Colonial style houses, which impress the visitor with their air of substantial comfort. Hotel Leicester, under the management of Mr. and Mrs. C. E. Sleeper, who are ideal hosts, is one of the most delightful hostelries imaginable, and overflows with guests all summer.

There is a pretty little lake in Leicester, and the pleasing recollection of hours spent under the pines that border it, when there before, led me to its shore. But a cold wind blew in gusts across the water, and the temptation to linger under the dun skies was very slight. The way led through an old graveyard. A few of the stones are gray with age, bearing dates early in 1700. One long slab lay prone upon the ground, with inscription uppermost. Underneath the skull and cross-bones, with which our ancestors so dearly loved to decorate their gravestones, five or six names were cut, one below the other, with varying dates of death, followed by the name of the firm that provided the stone. And just below this, in large letters, was the conclusive summing up in the terse inscription: "All *off* consumption." Surely, I mused, with a smile, as I spelled out the whimsical yet pathetic epitaph, the educational advantages of eighteenth-century stone-cutters must have been limited.

* * *

IT was such a big, thick slice off the loaf of practical Christianity, that I must tell you about it. I only hope the dear woman, who never lets an echo of her right-hand deeds reach around to the left hand, will not be offended when she reads this paragraph. However, no one will be the wiser concerning her identity, for Aunt Serena *can* keep a secret — uplifted masculine eyebrows to the contrary notwithstanding. This lady (a Methodist minister's wife, by the way) had a Swedish servant girl who was taken so seriously ill that an operation at the Deaconess Hospital was deemed a necessity. The girl was in a strange land, without friends, and instead of heartlessly dismissing her, as so many would have done — and felt justified in doing it — the lady paid the physician's charge for services at the Hospital, hired another girl to do the work, and not only has cared for Hilda during her slow convalescence, but intends to carry her off to her seashore cottage, where the sick girl will have a blessed chance to grow strong again.

Is not this Christlike? Is not this a most practical answer to the question, "What would Jesus do?" It does not seem to me that Mrs. —— spends much time trying to reply to the oft-reiterated, "Who is my neighbor?" Ah! no; *her* neighbor in this instance was in her own kitchen — a foreign maid for whom the majority of us would have shown scant sympathy, or at the best manifested only an arm's-length interest.

* * *

SHE sells oranges and bananas and bits of candy from a heavy basket which she carries in and out of the offices of some of the big buildings in Boston -- does little Rose. She is tiny and pale, with big dark eyes in her thin little face, and an expression that blots out all the joyousness of childhood. She is such a good little thing, this small Italian fruit girl, and we all miss her if she fails to appear with her basket. All winter the child had a bad cough, and finally she was obliged to leave school; but she continues to tug the heavy basket around, looking so frail and inadequate. She needs a month at least of country air — just living and romping out in the fields — to take the unchildlike look from her face and fill out the thin body. If some sort of relief does not come soon, I fear she will succumb to consumption. Now, isn't there a farmer's wife somewhere among the HERALD readers who would be willing to take one of Christ's "little ones" into her home and heart for a few weeks? She is a quiet little creature, and would, I think, prove helpful about the house. A big-hearted man here at the Boston end offers to pay the fares, if only some one is willing to transplant this starved, stunted little city Rose into a sunny, outdoor garden for awhile.

* * *

WHAT a wise woman our dear Mrs. Livermore is! She has been engaged lately in burning up old letters and manuscripts which she would not care to have handed down to posterity or spread out in print for the delectation of a morbidly curious public after she has passed on. She realizes how immeasurably better it will be for her fame to have all her literary shelves swept and garnished when the world's prying searchlight is turned on. One shrinks from having his holy of holies laid bare, as is so frequently the case nowadays. Nothing is sacred, not even one's love letters!

Did you see that tender little tribute Mrs. Livermore paid to her husband, Rev. D. P. Livermore, the other day? In a private letter, explaining that she could not attend the May Suffrage Festival on account of Mr. Livermore's sickness, she says: "Never in the fifty-four years of our marriage has he once failed me in any emergency. Wild horses cannot drag me from home now that he needs me." And this is the sort of a wife Mary A. Livermore has been for over fifty years — a splendid refutation of the silly gibes flung out against woman suffragists and women who are much before the public.

AUNT SERENA.

THE COMFORTING OF GRIEF

Well, sometimes tears are best. — *S. M. B. Piatt.*

A MINISTER went to call on a mother who had lost her only babe. He found her weeping and distressed, and mistaking natural and sacred tears for rebellion against God's will, presumed to chide her, saying that she ought rather to rejoice that her child was in heaven, beyond all the sinful possibilities and temptations of life, safe from trouble, safe from sin, safe from disappointment, safe from all earth's weariness and wandering and unrest.

The mother answered: "Then why did God give her to me? Why didn't He keep her forever beyond these things? Why was it necessary that she should come into the world for a few brief months, only to be taken away, leaving that awful desolation and longing?"

The clergyman was obliged to confess that he did not know. From his confessed point of view *extra*-worldliness was the best thing for the child — to be out of the world her ideal condition. Logically, then, never to have come into the world would have been the supreme blessedness for her. It was an instance of the blindness to the true nature and use of bereavement of one who had never been bereaved.

A year passed, and that mother had fully learned the lesson of grief and might have taught it to her pastor had he sought the knowledge of experience. She had found out why the babe came into the world. It was not that she might be speedily taken out of it again and placed beyond the reach of its possibilities of pain and evil. God would never have changed His mind in that vacillating way; He would never have found it necessary to make an experiment to find out which was the more desirable path, the better destiny for the child. God had a purpose in sending the babe into the world, and then taking it out of the world again; and by her year of grief the mother had found out what that purpose was.

Not by theorizing, observe; not by assuming anything she did not feel, and then suppressing her feelings in accordance with that assumption; but by just letting grief have its divinely natural way with her, sorrowing because God had sent her a sorrow, weeping because God had opened the fountain of her

tears, going down through the darkness to the margin of Marah and stooping there to drink her bitter cup.

It was thus, and not otherwise, that she learned why her babe had come into the world and then gone back to God. It was to be God's messenger. That little life, that little, brief, six-months life, was the life of a heavenly ambassador. It brought a communication of vast and eternal importance to at least two other lives. God sent that baby out of heaven to reveal heaven to its parents. Neither of them, up to that time, had arrived at anything more than a remote and fanciful and mythical conception of it. Heaven had been to them a mere phrase, with a meaning just about as vital and distinct as the phrase, "India's coral strand." Theirs had been a very familiar and complacent state of mind as regards the things eternal and invisible. Now all was changed. Heaven had become the most real, the most true, the most vital, the most important of all conceptions. How had this tremendously significant change been wrought in them? By their year of tears. By the very thing the clergyman told them to crush out and subdue and gloss over with an enforced gratitude and rapture.

Weep, then, mother-heart! Sometimes tears are best. God made them, or if not He, who did? God sends them as mercifully as dew or rain, and they shall keep the soul alive through its fevers of woe and finally nourish within it new strength and courage.

When the servant of God goes to comfort a bereaved mother, let him lay aside everything conventional or theoretical. He is going to meet the scrutiny of an awful realness and intensity of experience that will search his soul to the depths. If he has not himself been bereaved, there are just three words he has any right to say, and those words are: "Take my sympathy." These, with the sincere hand-clasp and the bowed head, are all. Beyond that is for him untrodden ground and the ministry is God's. Above all let him not presume to reprove that troubled heart, as if a flaring torch should say to a dim, high star, "Burn brighter!" First let him travel the lonely path of grief himself; then he may reverently say what God has said to him. — JAMES BUCKHAM, in *Congregationalist*.

BOYS AND GIRLS

POLLY'S REVOLT

THE LATE MABELLE P. CLAPP.

POLLY was out on the wood-pile, with her sun-bonnet pulled over her face and her chin resting on both chubby, brown hands. Little she cared that the birds in the maple by the gate were singing a jolly song, or that the haymakers were shouting merrily in the fields near by, for everything seemed dull and stupid to Polly that sunshiny June morning, after the good times with her little cousin Elizabeth at Uncle Jack's in a neighboring city.

Tabby, the yellow cat, came and rubbed confidingly against her, purring loudly, but when she had peeped within the blue sun-bonnet, and had seen the droop at the corners of Polly's mouth and the ugly little lines between Polly's eyes, she marched back to the barn again, knowing that Polly wouldn't care about the kittens that morning.

"Hullo, Polly!" called papa, cheerily, catching sight of the dejected little figure on the wood-pile as he was harnessing the two grays to the big hay-rigging. "Want to ride down to the meadow with me, and come back on the first load this summer?"

"No, I don't," said Polly, shrugging her shoulders.

Her mother, who was moving about the pleasant kitchen humming a quaint old cradle-song, heard the short answer and sighed. Evidently Dame Cross had come to see Polly, and meant to stay all day if she could.

"Come, Polly," she called, a few minutes later, "the cups and saucers are all ready now, and then you can run over to Aunt Hetty's and ask her for that recipe for preserved strawberries she promised to lend me."

But Polly didn't stir.

"Come, dear," she called again, this time stepping to the door. And then Polly straightened herself up, and said — what she had never said before in all her little life — "I won't!"

A strange look came into her mother's eyes, but she only said: "Very well! I thought Polly came home last night, but I see Aunt Margaret has made a mistake and sent some other child in Polly's clothes. I'm sorry, for we've missed our little girl, and papa will be so disappointed when he comes home to dinner."

With that, she turned and went back to her work, but she didn't sing any more, and the birds in the maple had stopped their song, too.

"I don't care," said Polly, defiantly. "She can wash her old cups and saucers herself. 'Liz'beth doesn't have to wash dishes, nor dust rooms, nor help make beds, nor anything, and she isn't any littler than me. And she wears *her* white frocks most every day, and button boots, and the cutest little sailor hat. I just hate laced boots, and blue gingham ties, and horrid old sun-bonnets" — pulling viciously at the dangling strings. "It's horrid to live in the country, anyhow! Wish I'd stayed at Uncle Jack's!"

Polly didn't stay on the wood-pile much longer, for she could see her mother moving about the kitchen, and something within her kept saying: "Go tell her you're sorry, Polly Basset! Go tell her you're sorry, and offer to shell the peas for dinner."

But Polly wasn't sorry, and she didn't want to shell the peas, so she walked slowly around to the side door and up into her own little room.

Once there, she hesitated a moment, then went to a tall chest of drawers that stood in one corner and took out the dainty white frock, the kid slippers, and the white hat with the wreath of daisies, that she wore on Sundays. It took but a moment to put on the slippers, but the frock was quite another matter, and Polly was still struggling with the buttons when the dinner-bell rang. Very slowly she went downstairs, and reached the kitchen door just in time to hear her mother say, —

"We have a guest today, Horace, a little girl that Margaret has sent in Polly's place. She isn't half as nice as Polly, but I suppose she will have to stay till — Ah! here she is," as Polly came slowly into the room. "My dear, this is Mr. Basset."

Papa gave a low whistle, but he shook hands with Polly and talked politely to her all through dinner, but for some reason the chickens and strawberry shortcake, with cream, did not taste as good as usual to her, and she was glad when dinner was over and she could slip out into the front yard.

It was cool and pleasant in the hammock under the big trees, with the bees droning in the old-fashioned flower-beds, and almost before she knew it she was asleep.

When she awoke it was late in the afternoon, and she rushed through the house eager to feed the chickens and go for the cows with papa, as usual; but her mother met her at the door.

"My dear," she said, "I do not think your mother would like you to go to the barn in that frock, and the stones and briars would quite spoil those pretty shoes. I think you had much better stay in the front yard."

Polly looked at her mother a moment, then she went back to the hammock.

"Oh, dear!" sighed Polly, the next morning, as she sat on the parlor sofa, listlessly watching the raindrops splashing on the window-sill. "Oh, dear!" and then the room grew very still except when the wind roared down the chimney or shrieked around the corners of the old house as though it were mocking poor, forlorn Polly.

It wasn't much fun, after all, having one's own way about dishes and white frocks, 'specially when it rained; and papa, coming through the hall about ten o'clock, saw a little figure huddled in one corner of the sofa with its head buried in the pillow. In another moment his arms were around Polly, and she was sobbing on his shoulder.

"Oh, I's so mis'r'ble! I's so mis'r'ble! Nobody loves me any more, and I s'pose I'll have to go to a 'sylum. But I *am* Polly, papa, really and truly I am."

Papa brushed away a smile, as he said: "So you're Polly, are you? And is it unconditional surrender? Then we must hoist a flag of truce, and go and find the commander-in-chief."

Polly had never heard of a flag of truce, but she watched with interested eyes as papa tied his handkerchief to a walking stick, and then crept along after him in a shamefaced fashion toward the kitchen.

Mamma was making turnovers at the kitchen table, but she turned as the little procession came in at the door, and papa said, solemnly, though his eyes were twinkling: "May it please your highness, I am authorized, by the army in revolt, to arrange a treaty of peace on terms of unconditional surrender."

Polly did not understand the big words, but she did know what it meant when mamma knelt down and opened her arms. In another moment Polly's arms were around her mother's neck, and then they had a little whispered talk, right there on the kitchen floor.

Late that afternoon the sun came out, and Polly went to the barn to see the new kittens. She was up in the loft, with all four in her lap and Tabby purring beside her, when her mother came to call her to supper. "Tabby," she was saying, very earnestly, "revolts is horrid, but the day after revolts is lovely, and, Tabby, I'm so glad I'm Polly Basset, and not the little girl who was here yesterday. Yes'm, I'm coming," as she heard her mother's voice.

"Mamma," she said, as she jumped off the lowest round of the ladder, "aren't you glad Polly's come home?"

"Indeed, I am," said mamma, heartily. "And I hope she'll never go away again."

"'Course she won't," said Polly, confidently, giving her mother a little hug as they went in to supper.

THE SUNDAY SCHOOL

Third Quarter Lesson I

SUNDAY, JULY 2, 1899

HOSEA 14: 1-9.

REV. W. O. HOLWAY, D. D., U. S. N.

GRACIOUS INVITATIONS

I Preliminary

1. GOLDEN TEXT: *Come, and let us return unto the Lord.* — Hosea 6: 1.

2. DATE: Uncertain; about 725 B. C.

3. PLACE: Israel, the northern kingdom.

4. THE PROPHET HOSEA: Contemporary with Amos and Isaiah. Appears to have lived from the last years of Jeroboam II. (who was contemporary in part with Uzziah, king of Judah), till the beginning of Hezekiah's reign. His prophetical career, according to the accepted chronology, which is manifestly inaccurate, lasted about sixty years. The revised chronology narrows this career to about seventeen years. Hosea evidently wrote at a time when Israel's fate was imminent, but when hope was still a possibility. The nation was steeped in profligacy. "Page after page of the prophet rings with denunciations of drunkenness, robbery and whoredom. There was no truth, nor mercy, nor knowledge of God in the land; there was nothing but swearing, and lying, and killing, and stealing, and committing adultery, which called for an immediate and ravaging retribution" (Farrar). And yet the closing lines of this prophecy, as our lesson will show, disclose a love and tenderness on the part of God that *should* have touched to penitence even the corrupt and alienated heart of wayward Israel.

5 HOME READINGS: *Monday* — Hosea 14. *Tuesday* — Hosea 2: 16 21. *Wednesday* — Isa. 1: 10-20. *Thursday* — Jer. 3: 12-19. *Friday* — Joel 2: 12-19. *Saturday* — Matt. 11: 25-30. *Sunday* — 1 John 1.

II Introductory

Our lesson takes the form of a supposed colloquy in which Jehovah, the prophet, and repentant Israel take part. The prophet calls upon the people to repent. Their present fall and degradation were due to their own iniquity, but they might still return to Jehovah; they might bring their sorrowful confessions and promises of amendment; they might beseech Him to forgive their past offences, grant them undeserved grace, and accept the fruit of their lips; they might promise Him that they would no longer, in their national exigencies, turn either to Assyria's chariots or Egypt's horses, nor would they trust to idols, the work of their own hands, and call them gods; rather, like wayward prodigal sons, they would return to Him in whom the fatherless find mercy.

Jehovah is next represented as saying: They shall not find Me backward. I will heal their backsliding. I will lavish upon them My love. My anger shall no longer burn against them. As the nightmist refreshes the parched soil, so will I descend upon Israel with fertilizing influences. Like the lily shall he blossom. Like stately Lebanon shall he strike his roots, deep and immovable. Affluent shall be his growth. The beauty of the olive tree shall be his, and fragrance as of Lebanon.

The prophet takes up the word and assures the people that once more, if they repent, shall they dwell in safety, enjoying protection. "They shall revive as the corn and blossom as the vine." They shall be famous as the glorious wine of Lebanon.

Repentant Israel, melted by this compassion and these promises, is represented as uttering her renunciation of idolatry: "What have I to do any more with idols?"

Jehovah replies: "I have heard. I will regard the prayer of My people. I will again take them under My fatherly care."

Made glad by this assurance, Israel declares: "I am like a green fir tree."

Jehovah answers: "From Me is thy fruit found."

The colloquy ends here; and Hosea's prophecy would also end, had not the prophet desired to put into a warning epilogue a final appeal: "Who is wise," he asks, so that he understands all this? "Who is prudent" in recognizing its truth? "For strait are the ways of Jehovah, and the just shall walk in them, but backsliders stumble therein."

III Expository

1. **O Israel, return unto the Lord thy God** — a loving, compassionate call, containing the assurance of welcome and pardon for persistent and exasperating wickedness. **Thou hast fallen by thy iniquity** — fallen from their high estate of worshipers of Jehovah; fallen from the grace and protection which He loved to confer; fallen to an abyss immeasurable of wretchedness and danger, from which only He could pluck them. "If Amos is predominantly the preacher of God's awfulness and majesty, it is the glory of Hosea to be the early herald of God's love" (Farrar).

2. **Take with you words** — find fitting words to express sorrow for your sins. **Turn** (R. V., "return") **to the Lord** — in sincere contrition, lamenting past wilfulness and waywardness, and promising never again to forsake or grieve their God. **Take away all iniquity** — remove it "as far as the east is from the west;" bury it out of sight; and bestow in its stead cleansing and healing. They could not offer the prayer sincerely unless they realized the odiousness of the sins which had separated them from God and degraded them. **Receive us graciously** — R. V., "accept that which is good," that is, their confessions and protestations and vows. **So will we render the calves of our lips** — R. V., "so will we render as bullocks the offering of our lips." The Septuagint renders, "the fruit of our lips." "Instead of bulls or calves slain upon Thy altars, we bring lips of confession, of contrition, and of consecration." Says Griffis: "Hosea would tell his contemporaries that, instead of a golden calf at Dan, there should be calves upon the lips, that is, prayer and confession as sincere as that of the publican praying in the temple."

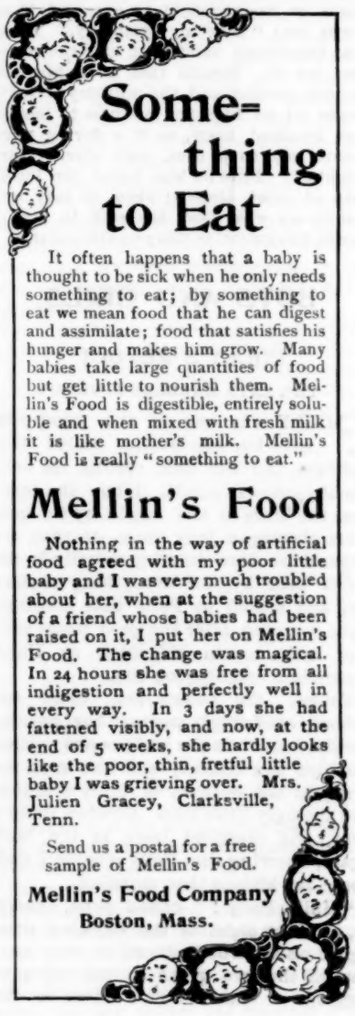
3. **Asshur shall not save us.** — During the last days of Israel, "the nation was fluttering, like a senseless dove, now towards Egypt, now towards Assyria. Thus Hoshea became king after the murder of Pekah by bribing the Assyrians, and after Tiglath-Pileser's death he intrigued with the Egyptians" (Farrar). Israel, now supposed to be penitent, declares that Assyria shall no longer be her reliance. **We will not ride upon horses.** — We will count even the horses of Egypt a vain thing for safety. We will not turn to Egypt for help. **Neither will we say to the work of our hands, Ye are our gods.** — They had done this. They had worshiped Asherahs — mere wooden posts. They had set up calves as idols. Idolatry had caused moral decadence. The groves that surrounded the idol shrines had been retreats for impurity. But now they will trust no longer in false gods. **For in thee the fatherless findeth mercy** — "Israel felt itself fatherless now, and pleaded for God to become its Father once more" (Geikie).

4. **Jehovah is now represented as replying: I will heal their backsliding** — will forgive the sin of departing from Me, and "heal" the wretchedness and degradation that resulted. **I will love them freely** — spontaneously, abundantly.

All through the Old Testament, which in itself is a song of songs, God represents Himself as the lover and His people as the beloved. When they fall into idolatry, it is as the sin of adultery. When they walk obediently in holy service, it is as the rapturous mutual love of bride and bridegroom. Throughout Hosea, God speaks in the tender alluring language of Canticles, of the shepherd lover to the Shulamite (Griffis).

5. **I will be as the dew unto Israel.** — "The baleful effects of the sirocco are often felt in Palestine during the rainless heat of summer, but by the beautiful provision of night-mist, all hardy forms of vegetable life are preserved" (Cambridge Bible). "God's grace is like the dew in its celestial origin, noiseless manifestation, and fructifying influences" (Doherty). **He shall grow** (R. V., "blossom") **as the lily** — an image of productiveness and beauty. "Nothing is more prolific than the lily. A single root often puts forth fifty bulbs" (Pliny). **And cast forth his roots as Lebanon.** — Lebanon, lofty and sublime, dominates the landscape of northern Israel. Its roots strike deep and wide, like some colossal tree. Equally as immovable and deeply grounded should Israel be.

6. **His branches shall spread** — prolific growth, every tree a garden. **His beauty shall be as the olive tree.** — "The olive is one of the characteristic trees of the Orient. It grows from twenty to twenty-five feet, with gnarled trunk and smooth bark; its



leaves evergreen with dark hue; its fruit rich, valuable, abundant; tenacious of life, and bearing fruit down to extreme age — apt emblem of the Christian" (Doherty). **And his smell as Lebanon.** — "Just as in a balsam forest, under the hot sunshine of summer, we are delighted and almost overpowered with the sweet odors, medicinal and tonic, so the smell of the obedient shall be as Lebanon" (Griffis).

The olive is one of the most characteristic and beautiful features of all southern scenery. The hoary dimness of its delicate foliage, subdued and faint of hue, as if the ashes of the Gethsemane agony had been cast upon it forever; the gnarled writhing of its intricate branches, and the pointed fretwork of its light and narrow leaves, inlaid on the blue field of the sky, and the small, rosy-white stars of its spring blossoming, and the beads of sable fruit scattered by autumn along its topmost boughs, and, more than all, the softness of the mantle, silver-gray and tender, like the down on a bird's breast, with which, far away, it veils the undulation of the mountains (Ruskin).

7. **The prophet may now be supposed to speak. They that dwell under his shadow shall return** — better, "they that return shall dwell under his shadow." **They shall revive as the corn.** — or "revive the corn." "Not only spiritual blessings, but increase of the enjoyments of life, through fertility of the earth, are promised to those who live in righteousness, doing God's will. Once more shall they that dwell under His shadow bring corn to life. The prosperity of the people shall be as that of the blossoming vine. The renown of Israel shall be as grateful to the senses as the bouquet of the vine grown in the district of Lebanon. This is the promise that runs through the whole Bible that to those who seek God, to know and to do His will, there shall come, not only divine favor, but the blessings which enrich without adding a sorrow" (Griffis).

8. **Ephraim shall say** — that is, in this supposed colloquy. Ephraim stands for Israel. **What have I to do any more with idols?** — What can they do for me? I utterly renounce them. I have heard him and observed him (R. V., "I have answered and will regard him"). — In other words, God declares "I respond to and recognize this penitent people." "Here we have an anticipation by Hosea of the parable of the Prodigal Son — the wanderer from his father's house, who, amid the swine, comes to himself and asks what he has to do with this fruit of folly when a home and a loving parent are awaiting him. In the response we behold the father, who, in the musings of his paternal heart, has already in sympathy heard the penitent outcry of his son, and, seeing him afar off, comes to meet him" (Griffis). **I am like a green fir tree.** — This may be supposed to be Ephraim's reply. No longer shall I be parched and dry. **From me is thy fruit found.**— Jehovah replies, in substance: Though thy name be derived from "fruitfulness," yet canst thou have no fruit apart from Me — an anticipation of the parable of the Vine and the Branches.

9. **Who is wise? etc.**— This closing verse appears to have been added by the prophet as a message to all who might read his prophecy in whatever age or period of time.

"It might almost be compared to the last lines in which the Greek tragedians point the central moral of their trilogies. The lesson which the prophet would impress is the truth that God requires obedience rather than sacrifice, and to hearken than the fat of of rams; that God loves only the just and the upright, and that religionism without righteousness is a worthless sham" (Farrar).

IV Illustrative

The relation of the prophet Hosea to the kingdom of Israel was something like that of Jeremiah to Judah. In his early youth, while that great monarch, Jeroboam II., was still on the throne, he was called to the prophetic office. In his own personal history he shared in the misery brought on his country by the profligacy of the age. In early youth he had married a woman who had fallen into the vices which surrounded her. He had loved her with a tender love; she had borne to him two sons and a daughter; she had then deserted him, wandered from her home, lived a life of wild licentiousness, and finally had been carried off as a slave. From this wretched state, with all the tenderness of his nature he bought her and gave her one more chance of recovery by living with him. In Hosea's grief for his own great calamity he was taught to feel for God's grief over the lost opportunities of the nation. His prophecy is, as has been beautifully described, a succession of sighs, a prophetic voice from the depth of human misery. The words of upbraiding, of judgment, of woe, burst out one by one, slowly, heavily, condensed, abrupt, from the prophet's heavy and shrinking soul, as though each sentence burst with a groan from his heart and he had anew to take breath before he uttered each repeated woe. Each verse forms a whole for itself, like one heavy toll in a funeral knell. But in his own love no less was he taught to see, first among the prophets of the old dispensation, the power of the forgiving love of God (Stanley).

Tennyson, in his Gareth and Lynette, one of the Idyls of the King, draws a wonderful picture of the warfare of human life. Gareth is a king's son, who in disguise has served as scullion in the king's kitchen, until Arthur sends him forth to do battle for the liberation of an imprisoned lady, typical of the human soul. He encounters Morning, Noon, and Night, the succession of armed warriors who guard the castle. Then at last he faces Death in the form of a dreadful being clad in black armor, with a grinning skull at its crest. This foe also he unhorses, and cleaves the black helmet, only to liberate a smiling and beautiful boy, who pleads that the other champions have persuaded him to don this dreadful disguise of terror. Death faced, overcome, forced to disclose himself, proves no dreadful spectre, but a form of blooming youth. — *Sunday School Times.*

Your Vacation

It is time you decided where to spend it. Would you not like to spend it at far-famed Bar Harbor? You will not have a better opportunity than is afforded this year by the American Institute of Instruction, the oldest educational association in this country, which holds its 69th annual meeting at this noted resort, July 6-10. For this occasion greatly reduced rates are offered by both railroad and steamship companies, with privileges of making the journey partly by rail and partly by water. On the return trip stop-over privileges will be granted at or east of Newport Junction, Me. Return tickets are good until July 31.

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OUR BOOK TABLE

Thoughts on the Present Position of Protestantism. By Adolf Harnack. Adam and Charles Black: London.

This is a lecture delivered a few months ago by Prof. Harnack at Eisenach, and translated with the author's sanction by Mr. Thomas Bailey Saunders for use in England, it being judged that the danger threatening the Protestant churches of the two countries was substantially the same. That danger is, a progressive catholicizing of the Protestant churches. Prof. Harnack says: "The chief enemy of today is not political Catholicism or Ultramontanism, although that is a tendency which never ceases to be dangerous; it is Catholicism as a religion and an ecclesiastical spirit which threatens us; it is clericalism and ritualism, the alluring union of exalted piety and solemn secularity, and the substitution of obedience for religion." He finds, however, two counterbalancing considerations, two elements still alive throughout the domain of Protestantism, which give ground for cheerfulness. One is "the conviction that in the end religion is only a steadfast temper of the soul rooted in childlike trust in God; the other is that the childlike trust is inseparably bound up with the plain, simple rule that the moral life is the correlative of religion, and that without it religion becomes idolatry and a deception of the soul. These convictions — they are summed up in the Beatitudes — are the strength of Protestantism and its hidden treasure. These two primary elements of the Christian religion are still at work in our Protestant churches; and if we have despaired of Protestantism it was only because our view has been tinged with a one-sided pessimism." The little book will do good in Germany and England. It has, of course, less adaptation to this country.

The Fundamental Ideas of the Roman Catholic Church. Explained and Discussed for Protestants and Catholics By Frank Hugh Foster, Professor of Theology in Pacific Theological Seminary (Congregational). Oakland, Cal. Presbyterian Board of Publication: Philadelphia.

This is a very timely and important work. The author is a Protestant, but he seeks to be entirely fair and just in stating the doctrines and usages of the Roman Catholic Church. This he has done with striking success, and this fact gives to the book its unique and significant value. In brief terms, but full enough to be clearly comprehended, he explains the distinctions between Protestantism and Romanism, and then undertakes to show that Protestantism is right in the ground it maintains. It would be well if more Protestants would imitate the spirit and practice of this author — first become intelligently acquainted with the Roman Catholic Church as it really is, and then seek to show where it is wrong. In too many cases Protestants are unfamiliar with the real facts, and are governed in a large degree by prejudice. Ministers will find this volume very valuable.

Justice to the Jew. The Story of What He has Done for the World. By Madison C. Peters. F. Tennyson Neely: New York.

We give hearty welcome to this volume, because, as the title indicates, it is an earnest and intelligent endeavor to do something like common justice to the remarkable people known as Jews. The author has taken critical pains and care to group the historic facts connected with this people. In closing his preface Dr. Peters says: "If what we have written will essentially modify the view which the Gentile world holds with regard to the position of the Jew, and will lead Christians to grant to him the possession of the mental, social, moral, and spiritual qualifications which history affirms, and if we can make every Jew feel as Lord Beaconsfield felt when taunted in the House of Lords for his Jewish extraction, 'I can well afford to be called a Jew,' we shall feel repaid for the labor involved in this refined study of history." This is a much-needed book, and we trust that it may have, as it deserves, a large circulation.

A Substitute for Holiness; or, Antinomianism Revised; or, The Theology of the So-called Plymouth Brethren Examined and Refuted. By Daniel Steele, S. T. D. Second Edition, with Index; and Appendix by the Late Rev. C. Munger. The Christian Witness Co.: Boston and Chicago.

A new edition of this highly-prized work being called for, the opportunity is seized for adding much new matter, "not the least of which is the last earthly work of the late and sainted Rev. Charles Munger, D. D." Rev. Robert Hall's wise words on this important subject are also added. The high value put upon the work is evidenced in the fact that the Methodist Church of Canada has given it a place in its Course of Study for Traveling Preachers, and that in slightly modified form it has been translated and published in India as an antidote to the dangerous and indigenous teachings which the missionaries find there.

The Living Age. January, February, March, 1899. The Living Age Company: Boston.

This stout volume holds the weekly issues of the *Living Age* for the first three months of the present year, the reading of which will put one *en rapport* with the best in contemporary literature and thought. To the busy man and woman, whose time for reading is limited, *Littell's* is an unmeasured blessing, presenting, as it does, from week to week, the cream from the current English and American magazines. A bound volume of the *Living Age* should be added quarterly to the library.

The Capsina. By E. F Benson. Harper & Brothers: New York and London. Price, $1.50.

The Greek War for Independence, 1820 '21, is the theme of this latest novel by Mr. Benson. The heroine is the head of the clan of Capsians, having succeeded her father. She is an ardent patriot. Inheriting her father's ideas of shipbuilding, she enlarges them with her own, and builds, equips and sails her own ship against the Turks. She is fearless, and succeeds in inflicting great damage on her enemies. She falls in love with one of her subordinates, not knowing that he is already married, and finally kills herself to prevent falling into the hands of the Turks.

A Puritan Wooing. A Tale of the Great Awakening in New England. By Frank Samuel Child. Baker & Taylor Co.: New York. Price, $1.25.

"A Puritan Wooing" is a story of New England life in the days of Jonathan Edwards. It shows what a large part the stern ideas of life played in those times. The book is historical, and is a welcome addition to the literature dealing with early New England history.

Little Peter. By Lucas Malet. Thomas Y. Crowell & Co.: New York and Boston. Price, 75 cents and $1.

Little Peter is the small son of the family, who has made friends with a hunchback peddler. This peddler tells him strange stories about nature — how the winds and trees talk, and what they say. There are many things in this little book that will be interesting to children, especially the conversations of Cincinnatus, the cat, which is an attempt to show what cats think about.

The Kindergarten Sunday-school. By Frederica Beard. Pilgrim Press: Boston and Chicago. Price, 75 cents.

A brief theoretical discussion of the application of kindergarten principles to the Sunday-school opens this volume. Then the author passes to three courses of very suggestive and practical lessons — "One is Your Father: All Ye are Brethren," "Lessons from the Life of Jesus," and "Gratitude; Love; Life." All are of the sort that will enable the trained teacher to use their suggestions in practical work. Interspersed with this series of lessons are chapters on "Music in the Sunday-school" and "Missions for Little Children," both of which will be helpful to a wide circle of primary teachers outside the kindergarten.

Fur and Feather Tales. By Hamblen Sears. Illustrated. Harper & Brothers: New York and London. Price, $1.75.

There are five tales of experiences in hunting and shooting, in five different localities. Aside from the story of the hunt itself, the author shows a keen appreciation of the character of his different guides, the Maine guide, the Norwegian reindeer hunter, and the professional chief huntsman of France. It is a woodsy book; the love of nature pervades the whole. It shows how little to the true hunter is the actual slaughter of the animal and how much the science of outwitting an animal on his own tracks.

Magazines

— The *New World* for June deals, with characteristic freedom, with several important, pertinent topics. Samuel M. Crothers writes of "History a Teacher of Liberal Religion." Josephine Lazarus has a paper upon "Zionism." Gotthard Deutsch treats the kindred topic, "The National Movement amongst the Jews." Samuel J. Barrows has a surprisingly liberal contribution on "Mythical and Legendary Elements in the New Testament." "The Printing Press and Personality," by Gerald Stanley Lee, is very readable and suggestive. The "Book Reviews," of which there are many, are critical and honest, and therefore reliable. (Houghton, Mifflin & Company: Boston.)

— The *American Monthly Review of Reviews* for June maintains fully its high and comprehensive standard. Nearly fifty live topics are brought within the scope of "The Progress of the World." Among the special contributions we note: "Oliver Cromwell and the National Church of England," by W. T. Stead; "The Mormons in Mexico,"

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by Charles W. Kindrick; and "The State as a Farmer," by Leonora Beck Ellis. (Review of Reviews Co.: Astor Place, New York.)

— *Current Literature* for June gives for a frontispiece a fine portrait of Miss Edith M. Thomas, with a brief sketch of her life by F. M. Hopkins under "American Poets of Today," and seven or eight of her best poems. "General Gossip of Authors and Writers" is extremely interesting. The various departments — "Among the Plants," "Animal Life," "Applied Science," "Contemporary Celebrities," "Current Literary Thought and Opinion," "Matters Musical," "Modern Medicine," "Random Reading," "Sociologic Questions," "Sport, Recreation and Adventure," "Poetry," etc. — are well filled, instructive and entertaining. (Current Literature Publishing Co.: Bryant Building, New York.)

— The *Biblical World*, always refreshing and suggestive, is especially so in the May number. There are excellent contributions on: "Were the Israelites ever Polytheists?" "Unnoticed Argument in John, Chapter 17," and "The Religious Training of Children." (University of Chicago Press: Chicago.)

— *Education* for June contains two especially notable contributions out of the dozen or more. President J. H. Barrows writes upon "Oberlin College — A Christian Opportunity;" and Prof. Charles B. Wright presents a sketch of Middlebury College, the institution which is to celebrate its centennial next year. (Kasson & Palmer: Boston.)

— The June issue of the *Photo Era* is a striking and very attractive number. There is an appreciative article on Miss Mathilde Weil, a successful artist photographer of Philadelphia, with some excellent specimens of her work. R. W. Shufeldt, M. D., of Washington, writes on "Camera Glimpses of Norway." Among the illustrations is a full-length picture of the eminent Arctic explorer, Fritjof Nansen, holding his little daughter in his arms. This picture was taken last winter and sent to the *Photo Era* by Prof. Robert Collett of the University of Christiania. Chester F. Stiles shows some beautiful pictures of the White Mountain region, taken with a Ray Filter. Frank W. Birchall discusses the lighting and posing of the famous painter, Rembrandt. The beautiful half-tone reproductions, which constitute a salient feature of this publication, are exceedingly fine. The *Photo Era* is distinctive and far above the grade of similar publications, and merits the remarkable success which it has won for itself. (Photo Era Publishing Co.: 185 Franklin St., Boston.)

Notable Authors and Their Books

— Sir Walter Scott wrote the second and third volumes of "Waverly" in twenty-four days, and the first volume of "Woodstock" in fifteen days.

— Mrs. Stowe wrote her famous novel, "Uncle Tom's Cabin," in the midst of domestic cares and duties. She often prepared her manuscript in her lap, sitting in the kitchen, children clinging to her skirts and crying vociferously.

— Capt. Marryat's handwriting was so fine that whenever the copyist rested from his labors he was obliged to stick a pin where he left off in order to find the place again.

— While Milton received only £5 for "Paradise Lost," the poet Pope, not many years after, received not less than $40,000 for the far less laborious task of translating Homer.

— The first draft of Longfellow's poem "Excelsior" was written upon the blank space of a letter received by the poet from Charles Sumner. At the bottom of the draft are the words: "September 18, 1841. Half-past three o'clock, morning. Now to bed."

— Mrs. Oliphant generally wrote at night after her guests had retired, and she frequently wrote until early in the morning.

— Gibbon says of his "Decline and Fall of the Roman Empire:" "It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer house in my garden."

— Louisa Alcott says of "The Old Fashioned Girl:" "I wrote the conclusion of it with left hand in a sling, one foot up, head aching, and no voice."

— Gray's "Elegy" was begun in 1742, finished in 1750, and first printed in 1751. It has been pronounced the most widely known poem in our language.

— It is said that Longfellow's "Psalm of Life" saved a young man from suicide.

— It took a year and a half to write "John Ward, Preacher." Nearly every chapter was rewritten five or six times, and the proofs were carefully corrected twice or thrice.

— William Morris' poem, "The Lovers of Gudrun," which many consider his best, was substantially written at a single sitting. He worked at it one day from 4 A. M. to 4 P. M.

— Helen Hunt Jackson says of "Ramona:" "I did not write 'Ramona;' it was written through me. My life-blood went into it — all I had thought, felt and suffered for five years on the Indian question."

— To Shelley's visit to Switzerland in 1816 we owe the "Hymn to Intellectual Beauty," which was written as he sailed around the Lake of Geneva with Lord Byron, and "Mont Blanc" as he visited the Vale of Chamouni.

— Bulwer is said to have made $400,000 by his novels, and Disraeli, for his "Endymion" alone, received $60,000.

— "Rasselas" was written by Johnson in a single week, in order to defray the expenses of his mother's funeral.

— Victor Hugo, in writing "Notre Dame de Paris," had all his ordinary clothes taken away from his house, and dressed himself in garments so fantastic that he dared not leave his room.

— The ode entitled, "Alexander's Feast," was written by Dryden in 1697 for an English musical society that annually celebrated the festival of St. Cecilia, the patron saint of music. It was written in a single night. Macaulay pronounces this ode Dryden's greatest work.

— George Eliot says that the idea of "Romola" had been present to her mind for eighteen months before a word of the novel was written. In her own words: "I began it a young woman — I finished it an old woman."

— Wordsworth's "Intimations of Immortality from Recollections of Early Childhood" was composed partly in 1803 and partly in 1806. It is characterized by Emerson as the highwater mark of English thought in the nineteenth century.

— The "Prisoner of Chillon" was written in 1816, shortly after Byron left England for the first time, and while he was living with the Shelleys in Switzerland.

— Dickens had a whimsical dislike of being called "grandfather," and to being "regarded in that light." In a letter to Mrs. Wilner Gibson, now in the Victorian exhibition, he says: "I can never imagine myself grandfather of four. That objectionable relationship is never permitted in my presence. I make the mites suppose that my lawful name is 'Wenerables,' which they believe."

— Robert Southey is said to have written his notable drama, "Wat Tyler," in three days. It was surreptitiously printed some twenty-three years afterward.

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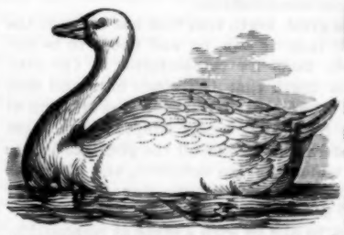
New England's Rivers and Mountains

The rivers and the mountains of New England, toward which the romantic thoughts of many thousands are just now turning with pleasurable anticipations of midsummer communion, have been taken as the text of two timely albums just issued by the Boston & Maine Railroad. They are entitled "Rivers of New England" and "Mountains of New England," respectively, and make most attractive and fitting companions to last year's volume, 'New England Lakes." The beautiful photographic half-tone reproductions of river and mountain scenery with which the books are filled literally speak for themselves, for the score or more of full-page pictures are unhampered by printed description. These charming collections, representing the highest development of photographic and typographic art, not only do justice to the wonderful scenery they depict, but form an artistic brochure that will adorn a table in any parlor. A copy of either will be sent by the passenger department of the Boston & Maine Railroad, on receipt of six cents. Intending vacationists should also send at once for a copy of the Boston & Maine excursion book, which gives all essential information regarding any summer resort in its great territory, including fares, hotel and boarding house rates, etc. This book will be mailed free on request.



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"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God said, It is not good that man should be alone; I will make him an helpmeet for him." — GENESIS 2: 15, 18.

THESE words teach that to men and women — to humanity — is given the task of dressing and keeping this earth with all that belongs to it. In other words, God has taken man into

PARTNERSHIP IN HIS PROVIDENCE

over the earth, and it is as proper to speak of human as of divine providence, and the former is as real as the latter. Thus the theme suggested is: The human factor in the providential control and development of the world.

If there is such a dual providence, is there any way by which we may determine the boundaries and limits of God's and man's providential spheres? There are but two methods by which God exercises providence over the world: First, by the powers and forces with which He endowed matter at its creation. According to the doctrine of evolution these forces have produced all that now is of organized and harmonious existence, animate and inanimate. Some think this the only providence God exercises in the world. But the Christian cannot doubt that God is present and active in His creation, guiding and developing the whole with an infinitely intelligent and loving care.

Neither of these methods of divine providence, nor both of them together, affords all of good that is possible to man. He who, trusting in the wise and beneficent intervention of God in behalf of man, employs no means of self-help, will soon come to want. And it is equally true that the natural products of the world are not adequate to all our human needs.

There are some strange limitations of the supply which nature affords for our wants. The perfection of natural provision in some respects would lead us to anticipate equal completeness in all particulars. But in this expectation we are disappointed. There is light suited to the eye and to all the needs of life, and its application to our necessities depends hardly at all upon our own efforts. The air fills our lungs and does its health-producing work without our voluntary co-operation. The blood deposits the necessary matter for every portion and organ of the body entirely independent of our volition, and even when we are unconscious of the process. More wonderful still, the arteries and veins furnish channels through which the blood, so necessary to life, can flow to and from every part of the system, and the heart automatically pumps this blood through these channels provided by nature.

In striking contrast with all this is the fact that though food and drink are as necessary to our life and health as light and air, we are obliged to procure them for ourselves. The light shines upon us whether we will or not The air reaches our lungs without effort on our part. But we can eat and drink only by a voluntary act. And, stranger than all, after we have voluntarily partaken of food and drink, nature undertakes to digest and employ them for our nourishment without our co-operation.

These are not the only wants which nature creates but does not supply. For purposes of civilization human intercourse is essential. Yet nature provides no highways over which men can travel. Not only so, she provides no medium of communication between those who reside in the same vicinity. Language is a human, not a natural, product. Then as civilization becomes more complex, time increases in value; yet nature furnishes us no time-annihilators, such as rapid transit, telegraph and telephone.

Not only so, but many of the things which nature does supply are either incomplete or not in a condition of readiness for use. Even the most necessary minerals have to be dug out of the earth and put through a more or less complicated process of preparation before they can minister efficiently to human needs. But to come a little nearer home. We are in the month of roses. Yet how vastly inferior was the original rose to the American Beauty. What expenditure of thought and care was demanded to bring the Mrs. Thomas W. Lawson pink to its present perfection. The delicious strawberries you now enjoy so much are not the product of unassisted nature. Your pet dog was originally a wolf or a jackal; and the beautiful horse you drive is not nature's gift.

In multitudes of instances

NATURE DOES NOT DO THE BEST

that can be done. It is not too much to say that many of the most perfect provisions of nature are adapted only to the lowest stages of civilization. Hence it is evident that nature is not, and is not intended to be, sufficient for the needs of humanity.

These facts show that nature is left open to the influences of man. God put man into the world to dress it and to keep it.

The same truth is even more impressively illustrated when we consider the till recently unused powers of nature. Electricity has been always capable of its present manifold uses; yet had men not utilized it, we might have been forever without its benefits. So with steam; and even water power is useless except as man furnishes the requisite mechanical appliances. Nature affords a materia medica, but no medicines; iron, but no steel; clay, but no bricks; timber, but no lumber; wheat, but no bread; cotton, flax, wool, but no clothes. She gives us raw material; but man must prepare them for his own needs.

All this is not designed as an indictment of nature and divine providence. The purpose is to show that God's providence is not inclusive of all that humanity requires for its necessities, much less for its comfort; and that the world is so constituted that we can make it yield us every necessity, comfort, and luxury. That God could have given us railroads, engines, telegraphs, telephones, and all that man has invented and constructed, is clear from the fact that what He has given is much more complicated than the works of man. Besides, God's provisions suggest and make possible all that man performs. Man's part is one of discovery and artificial combination.

This great truth that God has so made the world that it can be and needs to be improved, finds its complement in the even greater truth that God made man, and man only, capable of developing the creation of God. Nothing is better adapted than these considerations to exhibit the god-like nature with which we are endowed, and the god-like work committed to our hands. But there is also nothing which, properly conceived, so fills us with a sense of responsibility. We are called to perform God's work; we ought to have God's earnestness. True it is that God does all His works with infinite ease. His feet never grow weary, His eyes are never heavy with sleep, His back never aches under its burdens, nor does His brain ever weary with thought. Yet, though we have not His inexhaustible strength, it is shameful that we ever tire in doing His work. To the majority the Gospel is summed up in the words: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. They forget that He said, Lift up your eyes and look on the fields, for they are white already to the harvest.

Two courses, then, lie open to you. You may seek enjoyment, ease, and self gratification; or you may spend your life under the influence of the sublime thought that God has set you beside Himself in the providence to be exercised over the world. In the former case you will impoverish, in the other you will enrich, your character.

The

TASKS OF THIS HUMAN PROVIDENCE

are these: —

1. To beautify the earth. If this is not too small a work for God's thought, it is not for ours. All of us dislike ugliness and admire beauty; but not all know the importance of beauty, whose reflex influence on the refinement of our characters is inestimable. Beauty in the home makes life less sordid; and, if added to the charms of housewifely virtue and grace, will tend to the preservation of virtue in husband and children.

2. But it is also man's duty to make the earth more productive and useful. What has already been done in this particular suggests that we might go much farther. If there are any who think that they cannot reclaim waste land or discover and utilize

A Confession

Says She Can Now Talk with a Clear Conscience

While attending the State convention of the W. C. T. U. at Manville, Wyo., I was entertained by Mrs. Nina Higby. I am a temperance lecturer, and at breakfast Mrs. Higby handed me a lovely cup of coffee with the remark, "Did you ever realize that it is not at all consistent for temperance people to continually advise others to avoid poisonous stimulants, and yet day by day drink such articles themselves? This is particularly true of coffee, which is one of the most powerful narcotics in existence, although its effects are not shown as actively as whiskey."

I was rather surprised at her remark, but after thinking it over a moment, I realized that it was apropos. I had noticed many a case of nervous prostration that was directly traceable to coffee, for the individuals at once began to improve when they left off coffee, and I had found it so in my own experience.

I had made several attempts to break away from the habit and had failed, much to my disgust, and, oftentimes, when addressing an audience on the evils of liquor drinking, I had in my own heart felt that I was very much like an old toper, the only difference being that I wanted coffee and he wanted liquor.

Mrs. Higby went on to say, "We have abandoned coffee entirely in our family, and are using the Postum Cereal Food Coffee made down at Battle Creek, Mich., and I think when you drink this cup, you will agree with me that it is in many respects a more delicious beverage than ordinary coffee, for it has a smoother, more fascinating taste, much like the very highest grades of mild Java."

I drank the cup slowly and realized that her remarks were true, and I want to say to you that I gained no more valuable knowledge at that convention in Wyoming than that which I learned at the breakfast table where I had my first cup of Postum. I have since used it regularly, very greatly to my physical and mental advantage, and have found no difficulty whatever in doing away with coffee. No one can tell how glad I am to be free from its baneful effects. I can now make a temperance address with a clear conscience, and, perhaps, I might add, a clearer complexion than formerly. — NINA D. PETTIGREW, Spearfish, S. D.

the hidden forces of nature, they will at least admit that they might make the wealth that others produce go farther than it does. They can be good stewards of others' earnings. It is the more plainly our duty to make the wealth of the world available to the masses since grinding toil and abject poverty arrest, while freedom from excessive physical labor is an almost necessary condition of, mental development.

3. This suggests the third providence we are to exercise in the world — that of uplifting our fellow-men. Many of them are so low down in the scale of intelligence and morality only because they lack opportunity and incentive. As long as any one is compelled to exhaust an undue proportion of energy in the pursuit of a livelihood, the opportunity will be wanting; and as long as one kind of useful labor is held to degrade the person who performs it, no incentive will suffice. The problem of so changing conditions as to secure the desired advancement of the less privileged classes, is a gigantic one, requiring wisdom, patience, determination and time. But the greatness of the task should not be allowed to hinder us. We are endowed with majestic powers that we may employ them in working out these tasks of humanity. True it is that the human will prevents us from dealing with man as we can with lower forms of life. But as in all life there is an upward tendency, so in man there is something that responds to the onward call.

If the greatness of our mission tends to paralyze effort, the motives offered are profound and effective. The first of these motives, though selfish, is nobly so. The only thing that will save life from a pessimistic close is to live always in harmony with the broad and high purposes of God. Another, and in some respects a nobler, motive springs from the fact that by exercising the providence God designs, we shall benefit many of our needy fellow creatures. The third and highest motive is that so God has planned for us. We can but be stirred to our profoundest depths to feel that we are in some sense and in some degree in God's stead on earth. We must catch the significance of the fact that God so framed the constitution of the earth that it can be improved, made more beautiful and more helpful to man, and that He has endowed us with the power to put the finishing touches upon His creation. It may cause us some inconvenience to engage in this high work, but every noble impulse prompts us to enter upon it. All great souls have caught the spirit, if not the exact thought, of their providential mission. Little souls alone are content to live for self. What a goodly company of heroes and heroines has adorned the history of the world! Moses, Jesus, Paul, Luther, Wesley, Elizabeth Fry, Florence Nightingale, Clara Barton, and many others, some of whom have been as hinges upon which the doors of the ages have swung open to a better future. May you be classed, not with the gaudy butterflies of society, but with the heroes and heroines of the ages.

Model Letter and Church Service

Rev. Henry B. Swartz, of Uxbridge, Mass., under date of May 18, sent the following letter and notification to the members of his church: "Allow me as your pastor to send you a word of greeting. A pastor's first duty is to become acquainted with his people, and, as a help to this, we propose to hold a roll call and consecration service, Sunday morning, June 4, at half past ten. Previous to the communion on that morning the church roll will be called by the pastor. As your name is called, will you not be ready to respond with a brief statement of your present religious experience, either in your own words or in a verse of Scripture or hymn? Plea be present if you can possibly do so; if you are unavoidably detained, may I not ask you to send your response by some one else or directly to me? Never in the history of the Taft Memorial Church have the prospects been brighter than now. By the united effort of all its members we may succeed beyond our largest hopes. See John 4: 35; 1 Cor. 15: 58; Eph. 6: 9."

A BEULAH SONG

REV. J. A. SHERBURN.

[Written in response to Rev. S. P. Heath's poem entitled, "Rejoicing in the Lord," as found in the HERALD of May 3.]

That Beulah song you deftly sing
Is sweeter than the notes of spring;
'Tis not the wail of dire distress,
Of wanderings in the wilderness,
But victor's voice, so glad and free,
Which trills in song a jubilee.
Then send it forth and shout the while,
Since Jesus deigns on you to smile,
A sinner, washed in His own blood,
And made an heir to all things good.
So sing you may, in notes of praise,
Through all the remnant of your days;
For God your hoary head will bless
While found in ways of righteousness;
A passport, too, will later give
To heaven above, with Christ to live,
And rest and reign and ever be
Throughout the vast eternity.
Then think it not man's worst estate
To be a Superannuate.

THE DECLINE OF THE PRAYER-MEETING *

THERE is truth in the old saying that "the prayer-meeting is the very pulse of the church;" and just so far as it fails to refresh and instruct saints and to convert sinners it is sure to decline. In a great town like ours the prayer-meeting has to struggle for its existence; and it is not strange that many think it has seen its best days and belongs to the old order "that changeth, yielding place to new." The late dinner, where the family naturally linger about the cheerful board, makes the prayer-meeting seem a hardship to people of comfort and fashion; while, on the other hand, the workingman, having washed himself and eaten his evening meal, is tempted to fall asleep by his fire or to betake himself to the saloon, where there is no definite hour of beginning or closing.

In our larger churches the very bigness of the assembly of worshipers tends to dissipate the homelike atmosphere. Very few are qualified to address a large number of people; their voices reach only the narrow circle of those who sit immediately about them, while over the rest of the people there broods a dull silence. For this reason the weekly prayer-meeting little by little changes its essential character. It has the inspiration of numbers indeed, but becomes more formal. The pastor, or some other person selected beforehand, delivers a kind of lecture, and after a prayer or two the service ends without the free commingling of thought and feeling that is the distinctive feature of the prayer-meeting. Sometimes a foreign missionary takes up the hour; again, a Sunday-school specialist or the agent of some benevolent society presents his views. And so, before the people are hardly aware of it, all the essential features of the prayer-meeting gradually disappear.

Now, I am inclined to think that this process must necessarily go on in the large and growing churches. My way of meeting the difficulty is to appoint for some other than the regular night a service in which the old

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prayer-meeting ideas will be preserved. Have as a standing subject, for instance, "Echoes from Sunday," and cultivate anew the homelike feeling that has disappeared from the regular week-night service. The final outcome of this progress of evolution will be a meeting every night of the week, and each service will have its distinctive character. There will be a service for singers, a service especially for the church, a service for young people, a service for Sunday-school workers and teachers, all culminating in a large general service. In this way the wants of all will be met, and the passer-by will find the church bright and open every evening. In our own church we seem best to meet the wants of the community by holding our church prayer-meeting on Friday night, our young people's meeting on Wednesday night, and on Monday, Tuesday, Thursday and Saturday nights what we call a Gospel meeting. What we must guard against is the multiplication of meetings beyond the real demand for them. The rule is to start no new meeting until the attendance at the services you already have suggests the need of an overflow. It has always seemed to me, too, that the regular week-night prayer-meeting of the church should take the precedence in a Christian's thought over all other meetings. It should have the right of way. The others are to be regarded as extras, to be attended if one wishes, but over and above all the church prayer-meeting. Otherwise, there is danger of a break in the organic unity; instead of one church you have practically a congeries of little churches. There is a tendency in our time for the young people to have a little church of their own at the expense of the general church.

Most ministers will agree that it is more difficult to have a good prayer-meeting than a good preaching service. One obstacle is the disinclination, even of the best people, to co-operate otherwise than in congregational song. With many, this can never be overcome. Others may be persuaded beforehand to allow you to ask them to speak or to lead in prayer. The subject, too, should be opened in such a suggestive manner as to be easily discussed even by untrained minds. My own custom is to have in my mind a full sermon analysis, and after giving the first point, endeavor by skillful questions to draw the others out of the people. The opening address should not be too condensed and finished. There should be left rough edges for the people to take hold of. The blackboard can be very effectively used in the prayer-meeting life.

Long remarks, either by the leader or others, are fatal to the interest and power of the prayer-meeting. A minister who was apt to occupy more than his share of the time in the prayer-meeting and then wondered why the members of the church did not take part, chanced to be speaking one evening on the healing of the ten lepers, and of the one who returned to give glory to Christ, and why the nine did not do so too; to which one of the deacons replied that he thought "it was quite likely the first one took up all the time." Almost every church has its prayer-meeting killers. We should try gentle private persuasion before open rebuke, and, above all things, never betray irritation in public. A ministerial friend of mine was once settled near a theological seminary, the professors of which were in the habit of attending his meetings and of consuming more than their share of the time. On one occasion a professor had used up about twenty minutes in his address. When he finished, my friend, in his despair, was about to close the meeting with the benediction, when a little boy who had been converted a short time before arose and said, "I am thankful to say that I am *still trusting the Saviour*."

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The meeting was opened with prayer by Chaplain Crawford. The order of the day was an address by Chaplain Cassard of the battleship Indiana, who spoke eloquently upon the part the "Flying Squadron" took in the late war. Dr. J. W. Hamilton then introduced Chaplain Isaacs, of the battleship Massachusetts, and member of Alabama Conference of the Methodist Episcopal Church, South, who spoke interestingly of his war experience. The meeting was enthused and amused by a short talk by Dr. Tigert, editor of the *Methodist Review* of the Church South, who, by invitation of Dr. Hamilton, is now delivering addresses in our New England Methodist churches in the interests of the Freedmen's Aid work. Resolutions of appreciation were adopted appropriate to the departure of Dr. George Whitaker to engage in educational work in Oregon. Resolutions of a fraternal nature were adopted in view of the meeting of the Triennial Congregational Council which is to meet in Boston in September. The meeting adjourned to the second Monday in September.

Boston District

Tremont St. Church, Boston.—Chaplain W. G. Cassard of the battleship "Indiana" preached on Sunday evening, June 18, in this church. He is a Marylander by birth, a member of the Baltimore Conference, and a most earnest and eloquent preacher. He preferred not to preach on the Spanish war, and took for his subject "Human Brotherhood" as revealed in (1) patriotism, (2) love of home, (3) love of fair play as instanced in America's interference in Cuba, (4) brotherhood of the Cross. This brotherhood teaches the value and importance of human sympathy, the overruling providence of God, and the possibility of a common destiny. The sermon was replete with illustration, and deeply interested a large audience.

Upton.—Children's Day was observed at this church in an appropriate manner. In the morning the pastor, Rev. Wm. M. Crawford, preached to the children from the words, "For who hath despised the day of small things?" In the evening the children of the Sunday-school, assisted by the church choir, gave an excellent concert. Rev. John Capen, of Uxbridge, one of our superannuates, pronounced it one of the best concerts that he had heard for years. This church has been exceedingly fortunate in securing the services of Prof. O. B. Young, of Hopedale, as organist and chorister. Prof. Young is well known in Worcester County, and has been organist and chorister in some of the largest churches in this section. The Upton Methodist church will soon have the best music, both vocal and instrumental, in town. W.

Worcester, Park Ave.—An addition of 21 members at last communion is evidence of the forward movement here. No church in Worcester has proportionately so many children in its regular congregations as this. May not seekers after the cause of alleged Methodist decadence find in our laxity in regard to church attendance some reason? When a child is brought up to think that going to Sunday-school is all that is necessary, when may we expect church-going to begin?

Coral St.—A goodly attendance at the last well-managed social entertainment attests the interest in things temporal, and the preaching of the singing evangelist, E. R. Leslie, equally witnesses devotion to matters spiritual.

Webster Square.—Pastor Kingsley made a pleasant impression in his recent address before the Y. M. C. A. on "A Brave Choice."

Laurel St.—There is no more active organization in Worcester than this. Some church interest takes every night in the week save one, and that one the pastor usually manages to throw in for the cause.

Swedish.—At Quinsigamond, Pastor Whyman's opposition has prevented the planting of at least one rumshop under the eaves of his church. Would that he might be equally efficacious over the entire city! Pastor Nils Eagle, of the Thomas St. Church, is so ardently sought for in Chicago that there is imminent danger of his going. He will be followed with many regrets if he does sever his relations. During the building of the new edifice the congregation will worship in the now disused Belmont St. (Congregational) edifice.

Trinity.—This body is leading in the plan of "end of the century" giving, with the proposition to pay off, this year, the debts of Park

The new wafer is just right (just crisp enough, just sweet enough, just *gingery* enough) and the sealed, air tight package keeps it just right until eaten. Ordinary ginger cakes and cookies, sold in the usual way, get moist and soggy in damp weather and hard and tough in dry weather.

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Ave. and Lake View churches. Should this plan carry, what will become of "Bishop" Alonzo Sanderson, whose mission would be clearly gone? We would not let him go to the Philippines, but would say, "Bro. S., now is your opportunity to develop the Tatnut scheme;" and the recent extension of the street railway through that delectable locality renders this action all the more imperative. W. A. Warden is the new president of the Men's Union. The sermon of Dr. C. A. Crane won for him a deal of merited commendation. He is a thoroughly live man. On Memorial Sunday eve Capt. J. B. Knox addressed the Good Citizenship Society on "War Memories."

Grace. — Evidently Dr. Brady has *open sesame* to the local press, for no Methodist divine in these parts for twenty years has been so generously reported. The best of it is that what he says is worth reporting. Whether he talks about "wheels" and then gets up a wheel excursion to neighboring parts, or whether he is sending a cable message of congratulations to the Peace Congress, he seems to be in the popular and appropriate line. He is giving receptions galore, and every family represented at the same goes away with some remembrancer of the visit, usually a volume of sermons of the pastor's preaching. Apparently he is not running his present ministration on the inverted barrel plan. Janitor A. J. Tourtelotte has just been made happy by the present of a gold watch by friends on his birthday. See what a privilege it is to be a janitor in Worcester! W. J. Hastings and wife, with his son Charles and wife, have taken up their summer abode at Sterling.

QUIS.

Cambridge District

Clinton. — The season of refreshing continues with encouraging interest. The four days' meeting was a success. During the quarter ending June 13, 17 have been received as probationers, eleven of the number being men over twenty-one years of age. During the same time, 1 was received into full membership by certificate and 6 from probation. Three Sunday afternoons have been devoted by the pastor to the distribution of literature, in their own language, among the Italians and Hungarians employed on the Massachusetts reservoir, with short gospel services, assisted by an interpreter. June 11, 89 people assembled in a grove in the north part of the town to inaugurate a series of open-air rallies for the summer season in charge of the pastor. At the quarterly conference, held June 13, the six class-leaders reported an average attendance of 105 for the quarter, being an average attendance for each class of over 17, showing that Clinton Methodists believe in the class-meeting even in warm weather. An old folks' day, May 24, brought out a large number of elderly people, some of whom were conveyed in carriages to and from the church. Dr. E. S. Lewis, wife and son, of Cleveland, Ohio, have been visiting relatives in town. The father of Dr. Lewis, Rev. Joseph W. Lewis, was pastor in Clinton in 1868-'70, and his uncle, Rev. T. W. Lewis, was pastor in 1852-'54. Mr. Edward R. Leslie, a member of the church in Clinton, where he was born and educated, is holding evangelistic services in Mauchaug, a suburb of Whitinsville; and Rev. John Mason, another Clinton boy, is doing efficient service at South Hadley Falls. Two more of our young men contemplate entering Wilbraham in September. Another member of the church graduated from the Medical School of Boston University — Dr. Albert Cross. Rev. W. J. Hambleton and wife, who have been residing within the bounds of the Clinton parish during the past year, and whose presence at the Sunday services has been a benediction to all, have removed to their cottage at Sterling Camp-ground where Mr. Hambleton has been appointed chaplain for the summer season. Rev. A. M. Osgood is the pastor.

Lowell, St. Paul's. — Children's Day was observed with enthusiastic and largely attended services. The pastor, Rev. L. W. Staples, baptized 17 children and received 11 on probation. Mr. and Mrs. Staples have a strong hold upon the hearts of the people, and are doing a good work.

Lynn District

Stoneham. — The Epworth League of this church held its anniversary exercises on Sunday evening, June 18. The president of the Conference League, Rev. W. M. Cassidy, was present and delivered a most helpful address. The president and superintendents of the Junior and Children's Leagues gave annual reports. These exercises, with special music, gave the church a most interesting and profitable hour.

Asbury Grove. — On Sunday, June 18, the chaplain, Rev. L. B. Bates, D. D., organized a Bible school of more than one hundred, and at 10.30 A. M. and 2.30 P. M. he preached upon some of the great things the Gospel had done for America, to an audience of more than four hundred people, who gave close attention. At 6 P. M. the chaplain conducted a social gospel service, at which 150 were present, 40 taking part in the service.

W.

Cambridge District Epworth League. — A meeting of workers from twenty Leagues in this District was held at Epworth Church, Cambridge, Wednesday evening, May 31, with an attendance of about 150. The meeting opened with devotional exercises, conducted by Mr. Leon L. Dorr, of Woburn, the president of the district. This was followed by informal five-minute talks by other cabinet officers. Mr. J. C. Hazelton, of Somerville, the first vice-president, spoke first of the work of the Spiritual department, and urged the Leagues to take for a watchword, "One hundred souls for Jesus this year," stating his belief in the possibility of bringing this about by personal consecration, faith, and enthusiasm in the Master's work, on the part of League members. The second vice-president, Miss Florence M. Milliner, of Cambridge, spoke a few earnest and inspiring words in behalf of the Mercy and Help department. Mr. J. E. Lacount, of Somerville, the third vice-president, presented the work of the Literary department, laying particular stress upon the need of systematic Bible study in the Leagues. Rev. Elias Hodge, of Waltham, fourth vice-president, spoke of the importance of the Social work of the League, and urged that this department be made helpful. At this point a letter from Mrs. A. M. Osgood, of Clinton, the Junior League superintendent, was read. This contained suggestions and encouragements for Junior superintendents of the district. Mr. H. C. Ward, of Cambridge, superintendent of Missionary Work, outlined the work of his department, which is a new one. It is proposed to organize a missionary committee in every League where it has not already been organized, and to introduce missionary libraries and mission study classes wherever possible.

After the singing of a hymn, Rev. A. P. Sharp, of Somerville, was introduced and spoke on "Personal Work in the Epworth League Meeting." He said, in part: "God never made a man, much less a Christian man, without having something for him to do in His world. We look too far away. We cannot do the duty far away, but we can do the duty near at hand. Little things are overlooked. God only knows what will result from the little things. There are people who need the touch of the young life of the League. We must find out our work ourselves."

Mr. Dorr then invited those present to take a trip half way across the continent with Rev. W. N. Mason, pastor of Epworth Church, who spoke in behalf of the convention at Indianapolis in July, giving many reasons why all should go if possible. Rev. A. M. Osgood presented the "Quiet Hour Movement" in a few earnest words. As the meeting was about to close, it was found that Mr. Bixby of the New England Cabinet was present, and had full particulars regarding trips to the Indianapolis Convention. He was requested to inform those present about the various routes, and did so.

The meeting closed with singing "God be with you till we meet again." Those who attended felt that it had been good to be there and doubtless went away with a stronger determination to carry on the work of the League to the best of their ability.

GRACE M. SNOW, Sec.

Springfield District.

Springfield, Grace Church. — The year opens very happily with this church. The people have received their new pastor, Rev. C. E. Spaulding, with characteristic cordiality. Mr. Spaulding writes that "the healthy and promising condition of the work reflects great credit upon the former pastor, Rev. E. P. Herrick."

Trinity. — June 11 was observed as Children's Day, with sermon by the pastor to the "little people" in the morning, and concert in the evening. The preceding day the Sunday-school had a picnic at Riverside Grove. June 4, 3 were received on probation, 6 from probation into full membership, and 8 by letter. We are pleased to notice that (as appears by the *Trinity Chimes*, the weekly leaflet distributed on Sunday morning) all are assigned to one or other of the weekly classes.

Charlemont. — The new Conference year moves on nicely. The church has just purchased a $50 set of pulpit chairs, which adds much to the appearance of the audience-room. Some repairs have been made at the parsonage. As a token of their appreciation of the pastor, Rev. John Wriston, and his wife, the ladies of the church presented them a beautiful dinner set of 124 pieces. Presiding Elder Knowles made his first quarterly visitation for the current Conference year on May 28, preaching an excellent sermon.

Holyoke, Appleton St. — The Claflin University Sextette sang in this church on June 2, and were "a splendid success." A collection of $22 was taken for the University. Dr. W. F. Oldham was here on the evening of May 7, and gave an address which was much appreciated. The subscription for missions was taken, and, with the amount to come in from the Sunday-school, will probably amount to more than was realized last year on the regular collection. The church has set about raising $2,000 of the debt resting on the property, and at this writing more than $1,900 has been subscribed. Congregations are good, and pastor and people are hopeful. Rev. H. L. Wriston, the pastor, plans to attend the International League Convention in Indianapolis, visiting friends in West Virginia while he is away. Plans are also on foot thus early for the District League Convention to be held in this church next Labor Day. The pastor, on two successive Sunday evenings in May, preached on these subjects: "Getting Out of Egypt," "Getting Into Canaan."

Orange. — On Memorial Sunday, May 31, the G. A. R. and kindred organizations in good numbers attended services at the Methodist church. The local paper says: "Rev. James Sutherland preached an extemporaneous and especially fitting sermon, deeply religious, full of meat, and right to the point."

Southampton. — Rev. T. C. Radoslavoff, the new pastor, in this his first pastorate is already making his way most pleasantly and successfully. The services are largely attended. The interest is genuinely spiritual. The people gave a Methodist reception, with all of cordiality that is implied therein, to their minister and his wife, Friday evening, May 19.

Springfield Preachers' Meeting. — There were twenty-five present at the session on Monday, June 12, when the presiding elder, Rev. Dr. J. O. Knowles, gave an interesting statement of "The Condition and Needs of Springfield District." His remarks, and those of the brethren who followed in discussion of the subject, revealed a conviction that we must get back to the plain preaching of fundamental truth.

Presiding Elder Knowles was prostrated by grippe for some ten days after the close of the Annual Conference, but since then has been vigorously going his rounds, in labors more abundant.

Blandford and *Russell.* — The good people of this charge evidence their good judgment by

becoming increasingly attached to Rev. E. B. Marshall and his wife.

Chester. — Rev. J. A. Belcher — so the writer hears — is "doing grand work."

Conway. — Prospects are good here. Rev. E. V. Hinchliffe and wife appear to be pleased with the people, and the latter to be equally satisfied with the occupants of the parsonage.

Colrain. — Rev. F. M. Pickles, transferred from the Puget Sound Conference, is on the ground and taking hold of the work well.

Easthampton. — Rev. E. H. Thrasher and wife have the entire confidence of their people. This is a natural consequence of the fact, stated by one in position to know, that "he seems to be bent solely on doing good to the people." He has introduced Sunday night preaching, preceded by a praise service and followed by an Epworth meeting.

East Longmeadow. — Pastor W. T. Hale finds reason for encouragement in his new field.

East Templeton. — This place is supplied by Rev. Fred Daniels, of Vermont, who is doing well and finding favor with the people.

Feeding Hills. — The old edifice having been burned, plans for a neat little church and chapel have been adopted, and building will proceed when a little more money has been raised.

Gardner. — It is a matter of course that every one should be pleased with the appointment of Rev. John H. Mansfield, as is reported to this scribe to be the case. Already the attendance at the various meetings of the church is increasing, especially at the evening meetings. Mr. Mansfield is an incarnated revelation of how to bring things to pass. He believes in the old-fashioned Gospel; and that the intelligent proclamation of the truths which used to move men will still do so, is proved by his recent five years' pastorate in Athol, which was attended by marked success. Rev. L. P. Causey, who succeeds Mr. Mansfield at Athol, was his predecessor at Gardner, and had unusual success during a four years' pastorate there.

Greenfield. — "In good shape" — so reports the presiding elder, who, as he goes among the people, hears some very appreciative words concerning the pastor, Rev. W. C. Townsend. Some improvements have recently been made on the parsonage.

Leyden and *East Colrain.* — Rev. C. A. Pickett, who is supplying, has made a good impression, and the year opens hopefully.

Ludlow Centre. — Finding (if the writer understands correctly) no class-meeting in operation on this charge, Rev. F. H. Wheeler, very soon after his arrival this spring, went into the outlying districts and started four such meetings, at one of which, on a recent night, twenty-five were present. This is another illustration of *how to do things*. If we are *determined* to see something done, we see it done.

Mittineague. — This is one of our very delightful suburban charges. The church is in good condition, and Pastor H. G. Buckingham and people are mutually happy in their relation to each other.

Shelburne Falls. — The prospect is that this, the second of the pastorate of Rev. W. E. Morse, will be a successful year.

Southbridge. — Five have joined by letter since Conference. The pastor, Rev. C. H. Hanaford, delivered two Memorial Day orations — at Lancaster in the forenoon, and at Maynard in the afternoon.

Southwick. — Rev. A. B. Tyler, supplying here, is in the first year of his ministry, and has won the favor of the people.

Springfield, Brightwood. — There is a large attendance at the various services — sometimes the building will not accommodate all who wish to attend. On June 11 Rev. G. H. Rogers, pastor, baptized 6 children, and received 2 persons by letter and on probation. Since Conference 5 have come into full membership by letter and 1 from probation.

St. Luke's. — The recent quarterly conference voluntarily increased the salary of the pastor and that of the presiding elder. The latter-named official must have found this a remarkably pleasant experience — possibly a somewhat novel one; though we believe another of the churches has done the same by him. Why should not a society do this by the presiding elder as well as by the pastor?

State St. — "Rev. W. G. Seaman is opening his second year with a strong grip on the society, and is working hard to develop it on spiritual lines."

West Springfield (*Merrick*). — Children's Day was one of unusual interest. The pastor, Rev. F. M. Estes, baptized six babes, and the mother of one of them, at the morning service; and in the afternoon baptized two more babes at their homes, making a total of nine baptisms for the day. On Sunday evening, June 18, the local lodge of Odd Fellows attended in a body and were addressed by the pastor, the occasion being their annual memorial service.

Westfield. — Some anxiety had been felt lest there might be difficulty in finding a worthy successor to Rev. L. H. Dorchester; but Rev. F. N. Upham has already secured a strong hold upon the people. At its recent session the quarterly conference by a rising vote passed a resolution thanking the committee on pulpit supply for so wisely indicating to the appointing authorities their choice as to who their pastor should be.

Winchendon. — The pastor in charge is Rev. G. A. Cook, a member of the Wisconsin Conference. He is already hard at work, and has extra revival meetings in progress. The quarterly conference were pleased to express their gratification at his appointment as their pastor.

H.

Laurel Park Camp-meeting. — The annual camp-meeting at Laurel Park will begin August 21 and last until the following Monday. Let ministers and laymen of Springfield District take notice and make announcement to congregations and friends. Plan to go if possible. Preparations are in progress to make this meeting one of unusual interest. Presiding Elder Knowles, with characteristic energy, is planning a vigorous spiritual campaign for camp-meeting week. Let all lovers of Christ's kingdom pray for great success.

The beauty and healthfulness of the Park are well known. Some new cottages have been built, and various improvements made. The special attraction will be the new dormitory for the use of preachers, now in process of erection, which will be suitably furnished. A larger organ than formerly will be used at the meetings. Rev. E. V. Hinchliffe, of Conway, will have charge of musical matters. His enthusiastic leadership will doubtless prove an inspiration.

W. C. Townsend, Sec.

MAINE CONFERENCE

Portland District

South Portland, Elm St. — The Sunday-school room was opened on Sabbath morning, June 11, with a very large audience present. The room is finished in oak and the high ceiling beautifully paneled. Several class-rooms open from the main room, with sliding doors. Everything looks substantial and artistic, and reflects great credit upon the energetic pastor, Rev. J. H. Roberts, and his trustees. The main building is nearly completed, and will soon be ready for use.

Portland, Woodford's. — Rev. J. H. Clifford preached the baccalaureate sermon before the graduating class of Deering high school on Children's Day. The Board of Education program was used at the children's concert in the evening.

Portland, Congress St. — A legacy of $550, which has been contested on account of some legal defect in the will, has finally been given to the church by decision of the probate court. The new pastor, Rev. W. S. Bovard, is encouraged by large congregations and a growing Sunday-school, and by conversions in his regular social services. Nine children were baptized on Children's Day.

W. F. M. S. — The Portland District auxiliaries met at Old Orchard, on Wednesday, June 7. Mrs. C. W. Bradlee, of Biddeford, led the opening devotional service. Mrs. S. A. Clifford gave the address of welcome, to which Mrs. I. Luce responded. Mrs. J. B. Donnell, of Portland, presided. Brief reports were read from every auxiliary on the district, giving date of organization and outlining the work done. Mrs. W. S. Bovard, of Portland, the new secretary, was introduced and cordially welcomed. A model auxiliary meeting was ably conducted by Mrs. F. B. Clark, of Portland. Excellent papers were read by the Misses Roberts and Tibbetts, of Biddeford, and a very interesting address given by Mrs. Franklin, a returned missionary from India, who also sang a solo in one of the native dialects.

Peak's Island. — The pastor, Rev. W. S. Jones, is looking after the children. A Junior Endeavor Society of twenty-four members has been organized under the leadership of C. H. Mosley. The Sunday school is prosperous and increasing in numbers.

South Portland, People's Church. — The average

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attendance at the Sunday-school is over two hundred. The Epworth League is increasing in membership and activity. Repairs on the church will begin at once. Pastor and people are full of courage. Rev. J. A. Corey, the pastor, has made about two hundred calls since Conference.

Personal. — The presiding elder's home is now at 38 Central Ave., Deering Centre (Portland).

E. O. T.

Lewiston District

North Conway. — While in the judgment of the pastor, Rev. J. H. Trask, it is not certain that the charge ought to remain divided, yet the year opens very hopefully. Good congregations and increasing interest in Sunday-school and League work are among the encouraging signs. A delightful reception was tendered the pastor and family.

Intervale. — The people are very much pleased with the return of Rev. C. A. Terhune. The advance guard of summer boarders has put in an appearance. Mr. Terhune is to supply at Upper Bartlett on pleasant Sundays in the afternoon. This gives him a ride of eighteen miles; but he is not afraid of hard work.

Conway. — Rev. T. P. Baker is as competent and faithful as he is modest. His wife is an efficient helper. He is organizing and working for victory. Things are looking up all over the charge. At a recent visit we preached at three different points to excellent congregations.

Gorham. — Rev. W. Canham and family have received a royal welcome. New carpets have been put down, a new hard-wood floor has been laid in the dining-room, and the salary has been advanced $100. This church claims to be the banner church of the district in the matter of pastoral support considering its numerical and financial strength. A genuine revival would make this an almost ideal charge.

Berlin. — Rev. A. T. Craig has returned for the third year. He took a brief and much-needed rest immediately after Conference. He and his people are full of hope and courage.

The New Hampshire part of our Conference is well manned and is looking up.

Mechanic Falls and *Minot.* — Rev. A. Hamilton is giving great satisfaction on both parts of the charge. All the indications are that the year is to be one of success on all lines.

Chebeague. — Already souls are seeking salvation, social meetings are full of enthusiasm, congregations are increasing, and the pastor, Rev. F. Grovenor, is in his element.

Bath, Beacon St. — Rev. W. P. Merrill and wife received a most cordial reception. The church parlors were decorated, and there were speeches, music, refreshments and overflowing sociability. One has been reclaimed, one baptized and received on probation, and two have joined by letter. The Sunday evening social service is taking on its old-time interest and power. A Junior League of twenty-five members has been organized, and the pastor's wife is superintendent. The church property has been insured and some repairs made on the parsonage. A Sunday-school has been organized at *West Bath*. The pastor will probably preach on alternate Sunday afternoons at West Bath and East Brunswick. One hundred calls have already been made.

Miscellaneous. — It will be very kind of the pastors of the Conference if they will take prompt and generous collections for Church Aid and forward them at once to Rev. C. A. Brooks, Yarmouthville. He has planned wisely, and worked heroically, and succeeded wonderfully. Salvation of souls is still crowning his labors.

The camp-meeting at East Poland will commence Aug. 14 and hold over, the following Sunday. Unusually generous arrangements have been made to accommodate the public. Some of the best talent in New England has been secured to help the home force. I recommend, in harmony with the action of the directors, that the pastors within reasonable distance close their churches on that Sunday, and come with their people for a high day in Zion on this old historic ground. "To your tents, O Israel!"

A. S. L.

Orr's Island. — If a person could live on Orr's Island, he would soon realize that the "Pearl of Orr's Island" is not overdrawn. The people have a grand way of doing great things; and the unique manner in which they showed their regard for their new pastor, Rev. C. H. Young, is something new and novel. The other night he was startled by receiving a "May basket" that put into the shade everything of the kind that ever came into his past history. A few nights later, at a quarter to ten, he was startled by what seemed to be an earthquake shock. The windows rattled, the house rocked, the doors squeaked. Springing to the door, he found it barricaded with grocery baskets, filled with everything that the heart could wish; and across the moonlit field he saw the fleeing figures of the disturbers of his peace. Down over the steps he sprang, plunging through the hollows, leaping the stone walls, "breaking up the fallow ground" as his head, arms, or knees came in contact with it. After a few captures of the ringleaders the whole band were called together and spent a pleasant half-hour chatting with their pastor. Already the church and people are rallying around the standard. The Memorial service was pronounced the best ever held on the island. Next week will hear the sound of the hammer, swish of the brush, and clank and clang of the trowel, as the workmen go to improve and beautify the little chapel on the hill.

A. T. G.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont is doing its usual work for the Master under the careful direction of Pastor Cairns, whose weekly studies of Genesis on Thursday evenings are well attended and much prized by many, old and young. The pastor has been earnestly requested to repeat his Sunday evening course of ten lectures on the "Second Advent." He inclines to think he may add two supplementary lectures to the original course.

North Charlestown is planning a very much-needed work of improving the house of worship with roof repairs and paint and kalsomine within.

West Unity is grieved by the removal of Francis L. Quimby, an old resident, who after fifty years of married life and devoted service to the work in this charge moves to Claremont to spend his last days where his children are in business. The kind reception of his son, Rev. H. F. Quimby, at Groveton, is very gratifying to all the friends.

East Lempster receives Pastor Smith and family very kindly, and approves with assistance their efforts to brighten with carpets and new paper the pastor's house. He is holding regular services at *South Acworth* Sunday afternoon, and at Lempster Street Sunday evenings.

All the work in this section of the district is going hopefully, though the Conference changes and consequent resignations of the summer school managers may make it necessary to discontinue that for the season.

Hillsboro Bridge. — The half-yearly convention of the District Epworth League will be held at Hillsboro Bridge on Tuesday, June 20, under the superintendence of President A. B. Rowell, of Salem.

Winchester and *Westport* being unexpectedly vacated by the withdrawal of H. E. Allen from our ministry, will need some strong man to take up and carry on the work successfully for the rest of the year.

Chesterfield and *Spofford ville* will be supplied for the present by General Secretary Mayiott, of Keene Y. M. C. A.

G. W. N.

Concord District

Landaff and *Lyman.* — Rev. Willis Holmes is happy and contented in his new field of labor. He has gone at the work with his accustomed energy, and expects to have success in the salvation of souls. Having no horse at present, he has traveled up hill and down over this large field, nearly five hundred miles, going on foot and with his bicycle. He will have a horse soon that can climb the hills for him, then he will try to do more than he is now doing. The two charges together have fixed a good claim that will amount to $725 and house.

Lisbon. — This charge is pleased with the new occupants of the pastor's home, and the preacher and family are charmed with the scenery and people of this north country. The work opens well. Congregations are large, and there is an increasing religious interest. Rev. L. D. Bragg is the only pastor in the place, and for the month of June is conducting the prayer-meetings in the Congregational Church, from which the pastor has just retired. The graduating exercises of the high school are to be held in our church. Rev. J. B. Aldrich holds his membership here, and is seeking a livelihood while his oldest son completes his course in the high school, which will be a year from this time.

Swiftwater and *Benton.* — The pastor, Rev. E. C. Clough, is held in high esteem by the people here. He has good congregations and is laboring hard for success.

Rev. E. C. Langford, although not in the regular work, is sought for frequently for such service as he is able to render. He has been called for three years in succession to give the Odd Fellows Memorial day address at Barnet, Vermont. He is very much beloved all through this section.

Monroe and *North Monroe.* — The outlook here for the year is very encouraging. The finances at both places are nearly all provided for. Special revival services are now being held at Monroe, with meetings every evening, which are increasing in interest.

At North Monroe a Junior League has been organized that is quite unique in way of working, and promises much for the church. Rev. I. C. Brown is fully restored to health, and is very happy in his work.

East Colebrook and *East Columbia.* — These charges have done, for them, a remarkable work in the matter of parsonage repairing and furnishing. A few years ago when Rev. Geo. R. Locke became pastor here, the house was simply a shell. No wonder the pastor's wife wept on seeing it! But they produced a wonderful transformation in two years. Much more was needed to make it all that could be desired, but they did all that time, strength, and the money at their command could accomplish. It remained for the coming of Rev. N. L. Porter to inspire the people with fresh courage, and in a few minutes, one Sunday, they raised about $160 for painting, furniture, etc. When the pastor brought his wife and daughter, the people planned an elaborate reception. The exercises were held in the Grange hall. A large company was present. It was carried out in real city style, and every one was delighted. The work is moving finely. Con-

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gregations are large, and there is hope of a very successful year.

Woodsville. — The Union School District of the village has taken by right of eminent domain the rear portion of our church lot to enlarge the school grounds, on which they are now erecting a $20,000 school building. They have paid to the trustees $300 for the ground taken. The outlook for this church in all ways is very hopeful. Rev. G. N. Dorr is diligent in every good work.

East Haverhill. — The new pastor is giving excellent satisfaction. Rev. Mellen Howard is in poor health, having been confined to his bed for some time.

If any of the churches have old copies of "Finest of the Wheat," No. 1, that are not in use, and that they would give away, let the presiding elder know, and he can find a place for them. B.

EAST MAINE CONFERENCE

Rockland District

Zion's Herald. — New subscribers are being reported nearly every week. Let the good work go on!

Travel. — Not having a "flying machine," we were obliged during the past twelve days to travel two hundred miles by team and forty by rail. We visited sixteen churches and held twelve quarterly conferences. We also attended a Seminary trustee meeting at Bucksport, and Church Extension Board and Twentieth Century Commission at Bangor. Suffice to say, all is well and the outlook encouraging.

W. W. O.

Bangor District

Alton, etc. — Rev. S. M. Small is heartily welcomed back to this charge for the fifth year. It would not be far out of the way to say that he wanted to return and everybody wanted him. Our second Sabbath after Conference was spent with this people, and a good Sabbath it was. System and love are prominent characteristics of the work here.

Bangor, First Church. — A large company gathered at the vestries to welcome home their pastor, Rev. H. E. Foss, and family for the fourth year. The exercises of the evening consisted of speaking, singing, refreshments, hearty greetings and general good cheer. Rev. I. H. W. Wharff and wife, Rev. G. J. Palmer and Presiding Elder Boynton and wife were present and assisted in the ceremonies, which were unceremonial but hearty. A grateful people and happy pastor. We hope for good things this year!

Bangor, Grace. — No less hearty were the expressions of confidence and love on the return for the same term of pastorate their pastor, Rev. J. M. Frost. The society is contented and happy. The church edifice is already taking on a new coat of paint, and all departments of work show renewed vigor. S. L. Rogers, the beloved superintendent of the Sunday-school for twelve years, resigns, and Fred H. Landers becomes his successor. During the years of Mr. Rogers' superintendency the school has greatly prospered, and there are many regrets that he retires from this office. The new incumbent enters a large and promising field with the hearty co-operation of all. A good opening for a good year for this society.

Danforth. — Here also we find good cheer on the part of the people and a hearty welcome to the pastor, Rev. I. H. W. Wharff. He has been a busy man since Conference. Not only the Minutes, Memorial sermon and Memorial oration, address to graduating class of high school, etc., but now the church edifice has been raised four feet, basement to be finished, the building painted outside and in, and other improvements rendered. An excellent beginning. We trust the year will be full of good things.

Dexter. — This society has taken on new life. New church up, and a beauty. The happy pastor, Rev. O. H. Fernald, D. D., smiles, and his people rejoice. The Sabbath services, held in a hall, are well attended, and the social services, divided between the other churches and cottages, are growing in numbers and power.

Dixmont. — Rev. W. T. Johnson was heartily welcomed to this new charge. About seventy-five of his people gathered at his home to spend the evening. Ice cream and cake were served and everything was done to make the family feel they were among their friends and would be well cared for. Children's Day was a great success.

Dover. — The Ministerial Association convened here June 12-14. Fourteen ministers were present. Interesting and able essays were read by the brethren, which led to spirited discussions. It was an interesting and profitable occasion. Rev. J. H. Irvine, the pastor, is regarded the right man in the right place. The congregations are good, interest good and increasing. Souls are being saved.

Forest City, Lambert's Lake and *Vanceboro.* — Rev. C. H. Raupach has moved since Conference — or gone through the form — from one end of his little charge to the other — Forest City to Vanceboro — a distance of only twenty-nine miles. He and his wife are settled and happy and the people satisfied. Some men would regard this quite a territory, but for the incumbent it is only ordinary. Splendid quarterly conference. Prospects most excellent. Salvation of souls looked for.

Guilford and *Sangerville.* — The pastor, Rev. D. B. Dow, has settled down for a good year. No friction discoverable. Excellently manned are most departments of church work. At Guilford the Sunday-school is enjoying phenomenal prosperity under the able superintendency of Frank Martin, and Frank Folley at the head of the Sangerville school is showing himself a workman of whom none are ashamed. The Leagues also are doing good work. Congregations are large and the pastor is highly esteemed.

Mattawamkeag. — The new pastor, Rev. D. R. Pierce, enters upon his work with vigor. Three weeks of revival work resulted in a quickening of the church and several conversions. He is kindly received and is making an excellent impression. We bespeak for him a good year.

Newport. — This charge is really taking its place at the front. Finances have taken a boom under their new and well worked system. All departments are advancing. Rev. C. E. Springer, the pastor, is hugely enjoying his work, and the people are enthusiastic in their praises. Salvation of souls this year on this charge is confidently expected.

Orono and *Stillwater.* — Rev. W. B. Dukeshire, who comes to this charge from the Maine Conference, receives a hearty welcome by this excellent people. Pastor and people express themselves confident of a good and prosperous year. The Maine State University, under the management of Dr. A. W. Harris, its president, has had phenomenal prosperity the past year, and its Commencement exercises did it great honor.

Hartland and *St. Albans.* — Rev. C. E. Petersen, the pastor, enters upon his work like an old hand. He first of all interests himself in the church debt, to which he is said to be a great enemy. The people are much pleased and he is delighted with the prospects. A good year is assured.

Atkinson and *Sebec.* — Rev. W. A. Meservey is the fortunate man to fall into the arms of this loyal and good people. Already he appreciates the situation and nothing but kindly and hopeful expressions do we hear from either side. Children's Day, under the direction of the pastor's wife, was said to be the best ever seen here. All are praying and trusting for an old-fashioned revival this year. E. H. B.

As the coral islands of the Pacific rise and bask in the light of heaven, flowery and fertile, while their base is surrounded by the barren, salt, angry waves of an unfathomable ocean, so the group of Christians that clustered together as a church in Antioch, were rich in all the graces of the Spirit although they had sprung from a dreary heathenism, and were surrounded by it still. — *Arnot.*

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SOME AFRICAN NOTES

— Bishop Hartzell, accompanied by his wife, Dr. Hammet and Miss Alice Culver, sailed from England for South Africa, June 10. The Bishop, during his brief stay in England, attended to several important matters in connection with the work in Africa. As a result of consultations with the British South Africa directors and the Colonial Office, he has succeeded in having an act passed, by which the laws fixing the relations between masters and servants and apprentices, now in force in Cape Colony, have been made applicable to Rhodesia. These acts were made to apply to apprentices, orphans and other native *attaches* to mission stations and industrial schools of all denominations, over a territory of nearly 700,000 square miles.

— Mr. F. R. Lingham, an American, and representing very large commercial and manufacturing interests at Delagoa Bay, has requested the Bishop to furnish the plans for a church and parsonage and a Cottage Rest Home for the sick, to be erected at Delagoa Bay, and proposes to spend $7,500 in their erection. The plan is to have a pastor and his wife and a trained nurse. Mr. Lingham and the large companies he represents will provide for the support. Delagoa Bay is the ocean gateway to the Transvaal, has the finest harbor on the East Coast, and will have a large English-speaking white population. The above buildings are for work among the white people.

— At a final consultation with the secretaries of the Wesleyan Missionary Society, it has been definitely settled that Portuguese East Africa and Eastern Rhodesia, with old and new Umtalis, are to be left to American Methodism so far as Wesleyan Methodism is concerned. There will be also a division of territory northward toward the heart of the Continent. This happy arrangement makes American and English Methodism one in their work in Africa.

— Recent letters from Rev. W. P. Dodson, presiding elder of the Angola District, state that Messrs. Brewster and Waite and Miss Zentmire had arrived safely at St. Paul de Loanda, and led by Mr. Dodson and Mr. Herbert Withey, the party had reached Dondo, and were soon to start by caravan for the interior. Mr. Dodson reports having established two native preachers in native towns. He has also begun the new building on a block of ground which has been secured in Malange for a Central Industrial Mission. Rev. A. E. Withey and wife, who have given fourteen years of heroic service in Africa, are on a vacation in America. Both of them have been seriously sick, and were compelled to remain some weeks at the Maderia Islands and also three weeks in London. Rev. Samuel J. Meade, who has been on a vacation for a year in America, returns to Malange.

— Bishop Hartzell held the 66th annual session of the Liberia Conference at Cape Palmas in February. The session was made especially interesting by the celebration of the 60th anniversary of the founding of Monrovia Seminary, now the College of West Africa.

— The printing outfit, worth $5,000, is in its place in a good stone building, 25 x 55 feet in size. The arrival and dedication of this new and what must prove to be a great factor in our missionary work in Liberia and Africa, created a great deal of interest and enthusiasm among all classes. President Coleman, who has just been re-elected to his position, and his entire cabinet and many other prominent people were present at the dedication services. The first number of the *New Africa*, a 32-page monthly, printed in Monrovia, will appear in July. At

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the request of the brethren, Bishop Hartzell will be the editor, and he has appointed Rev. A. P. Camphor assistant editor.

— The plan of establishing a system of schools in Liberia, with the College of West Africa as the central school, where alone higher branches will be taught, is going forward successfully. Over 1,200 pupils are now enrolled. One shipment of $1,500 worth of the latest and best American text-books are now in use and as many more are needed. These books are sold to those able to buy and loaned to others. The law of self-help is being enforced everywhere.

— Bishop Hartzell expects to give six months to his trip and to the work in East Africa.

— The news from the work at Inhambane and Inland stations on the East Coast is encouraging. Dr. Richards and all other workers, white and native, were well and happy in the outlook for continued success. The new printing-press will soon be on the ground, and then, with the help of native printers, religious literature will be published in both the Tonga and Schwetswa dialects.

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WHILE we admit that, because of many of the reasons given for a decrease in the membership of some of our churches and very few additions in others, there is much to cause alarm, we are nevertheless convinced that there is really no good ground for fretting over the condition of things, relaxing efforts, losing courage, or counting honest labor as lost, when all things are considered, including one reason that has repeatedly come under our observation during the past two years. "We speak that we do know, and testify that we have seen."

We are well aware of the fact that, with a certain class of religious leaders, the addition of names to the records seems to be their chief ambition, and in the pursuit of their desire for enlargement many have not taken sufficient precaution in ascertaining the actual merit of those whom they persuade to "join the church." The consequence has been that Satan has had too much opportunity for hindering the work of God because of the positions held by his diabolical allies, who are members of churches, of young people's societies, and even on some official boards; and the problem as to how best to get rid of them, when their true character has been discerned, is one that perplexes many a presiding elder and pastor. We dare not assert that a desire for fame or popularity prompts this canvass for "members" — we trust there are none who serve the church with such base motives — but the fact remains that there are too many taken into the church without having passed a satisfactory examination in which evidence is given of an "earnest desire to be saved from their sins and enjoy the fellowship of God's people," as our Discipline requires. Such additions by no means impress the world with the true nature and aims of the Christian Church, and it is by many of them classed among other social societies. They also prove hindrances to many who would enter and become useful servants among us.

In looking over church records for the past two years, we notice that the membership has decreased not only by deaths and removals, but by the exclusion of members, some of whom, the writer has been informed, never gave any evidence of conversion when taken into the church. It is quite evident, then, that if in other societies, as well as in that to which we refer, the work of driving out those who make the "Father's house a den of thieves" has been carried on, and churches are being cleansed from this evil, there must necessarily be shown on the records a decrease in numbers, while the increase in strength and regained spiritual power *must* tell for God and righteousness in the near future.

The writer has, in his short ministerial career, experienced some of the heart-aches of his fellow-laborers; but he has also been led to see the error of yielding to any of these fainting-spells. He believes that the church will triumph over sin and Satan, that we can do *all* things through Christ who strengthens us, and that if not permitted to see the immediate results of our labors, "we shall reap in due season if we faint not." God will honor the work and take to Himself the glory.

Every pastor and layman should read and adopt the advice in "A Few Thoughts from a Class-leader," on page 634 of ZION'S HERALD, May 17. Let Zion awake! Let God's ambassadors guard against vainglory and unholy aspirations, put on Christ, and sink self out of sight. When we seek men, and strive to lead them to repentance, helping them to lead righteous lives, so that of their own free-will and accord they are able in an intelligent manner to give to all a reason for their hope in Christ, "the Lord will add to the church as many as are being saved."

Brethren, let us be hopeful. "We are getting better."

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CHURCH REGISTER

HERALD CALENDAR

Rockland Dist. Min. Asso. at Boothbay Harbor,	June 26-28
Portland Dist. Min. Asso. at Berwick,	June 28, 29
HEDDING CHAUTAUQUA ASSOCIATION:	
Summer School,	July 31-Aug. 19
Biblical Institute,	Aug. 7-12
Assembly,	Aug. 12-19
Martha's Vineyard Camp-meeting,	Aug. 20-27
Sterling Camp-meeting,	Aug. 21-25
Laurel Park Camp-meeting,	Aug. 21-28
Asbury Grove Camp-meeting,	Aug. 21-28

RAILROAD NOTICE — Commencement at Wesleyan. — All visitors from the New England and Middle States (and probably from the rest of the States) to the Commencement exercises of Wesleyan University may obtain reduced railroad rates by following these directions: Purchase through single ticket to Middletown from nearest principal station, arriving at station thirty minutes, if possible, before departure of train. Secure from ticket agent the required certificate of purchaser. THIS IS INDISPENSABLE. Such tickets with certificates may be bought from Thursday, June 22, to Tuesday, June 27. The concession is granted under the name "Wesleyan Alumni Association," which should be used by the purchaser. Certificates must be presented for endorsement to Mr. Charles H. Brown, at the College library, not later than Tuesday, June 27; but return tickets may then be purchased up to and including Saturday at one-third the regular rate. Certificates and tickets are not transferable, and the return must be by the same route used in going.

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JUNIOR LEAGUE CONVENTION. — A Junior League convention will be held at Bromfield St. Church, Boston, Wednesday, June 28. Sessions at 10 and 2. Junior superintendents and their assistants, and the Junior League Cabinets are invited to be present. Let there be a grand rally of Junior workers and of all persons interested in the work of character building among the young. Miss Julia A. Robinson, of the *Epworth Herald* (Junior dept.), Chicago, will attend and take part in the convention. A special advance program will be sent to all Junior superintendents who will send their address immediately to the undersigned. Basket lunch.

O. W. SCOTT, Supt.

W. H. M. S. — The third quarterly meeting of the New England Conference Woman's Home Missionary Society will be held in First Church, Temple St., Wednesday, June 28, opening at 10 a. m. In the morning, reports from the six districts and the various departments of work will be given, and important business transacted. Addresses by Prof. Harriette J. Cooke of the Medical Mission, and Mrs. A. C. Clark of the Immigrants' Home. Afternoon meeting at 2. Miss F. V. Russell, of Browning Home, Camden, S. C., will be the speaker. Lunch served at noon by ladies of the church at 15 cents a plate.

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OBITUARIES

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our only rest,
Living or dying, none were blest.

Beyond this flight of time,
Beyond this vale of death,
There surely is some blessed clime,
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upwards and expire.

There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone.
And faith beholds the dying here
Translated to that happier sphere.

Thus star by star declines
Till we are passed away.
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night;
They hide themselves in heaven's own light.

—*James Montgomery.*

Evans.—Mrs. Martha Wight Evans, widow of Joseph Evans, was born Nov. 8, 1818, and died in Weston, Vt., May 14, 1899.

Mrs. Evans was converted in Mount Holly, Vt., forty-five years ago, and joined the Wesleyan Methodist Church. Later she removed her connection to the Methodist Episcopal Church in Landgrove, Vt., and continued with that church until her death. She was always interested in the work of the church and often talked with her pastor concerning it, remarking but lately in conversation, "I am only waiting to go to my heavenly home—the church triumphant." In the cold and snow of last winter she was frequently in the extra revival meetings being held at that time, and seemed greatly pleased to see souls converted and the church being refreshed.

Mrs. Evans leaves six children, twenty-nine grandchildren and twenty-eight great-grandchildren to mourn her departure. "Blessed are the dead which die in the Lord; even so, saith the Spirit; for they rest from their labors."

W. A. E.

Andrews.—Margaret Andrews, widow of the late Rev. Charles Andrews, was born in the Parish of St. David, Province of New Brunswick, Feb. 3, 1813, and died in Gray, Maine, at the home of her son, Dr. Andrews, May 12, 1899.

Mrs. Andrews was born of Methodist parents and was baptized in infancy. While attending school at Machias Academy, at the age of twenty, she was converted. On leaving the school she united with the Methodist Church and continued a member of this branch of the church militant until she was translated into the church triumphant.

In her marriage with Mr. Andrews she found her true vocation as the wife of an itinerant minister, for which she was eminently endowed by gifts and grace. She was a helpmate of more than average efficiency, and will be remembered on the many charges where they served the churches as both a soul-winner and mother in Israel. Since her husband's decease she has made her home with her daughter, Mrs. Mary S. Hurd, and her son, Dr. E. Andrews.

Her last illness was one which put to the severest test her faith and patience, but she never faltered in her faith nor murmured amid her suffering, which was excruciating in the extreme. She leaves a daughter and two sons, all of whom rise up to bless her memory.

I. Luce.

Wood.—Mrs. Sarah Smith Wood was born in Meredith, N. H., Sept. 1, 1809, and died in Mars Hill, Me., May 13, 1899, having reached the ripe old age of 89 years, 8 months and 13 days.

Mrs. Wood was converted at the age of fourteen, and joined the Baptist Church. She married Samuel Wood, of Freedom, in 1834. In 1849 she moved to Northport, and it was while here that she united with the Methodist Episcopal Church, of which she remained a member in good standing until called to the church above.

Mrs. Wood was broad enough in her sympathies to love all churches, but she had a keen interest in the church of her choice, and a great love for Zion's Herald, which has been sent to her for many years by her daughter Mary, who resides in Belfast. In 1866 Mrs. Wood moved to Mars Hill to live with her other daughter, Mrs. Susan Blanchard, who tenderly cared for her to the end. When the church in Mars Hill was organized, four years ago, Mrs. Wood, being the first Methodist in the town, was counted among the loyal few to form the nucleus of the society.

In life she was an example in patience, religion and true godliness, and so her end was peace. "As a shock of corn fully ripe," she was gathered into the heavenly granary.

Of her children three have died and three, with six grandchildren and two great-grandchildren, remain, on whom we would have her mantle fall.

The funeral services were conducted by her pastor, May 15, in the new Mars Hill Church.

Geo. J. Palmer.

Clemence.—John McKinstry Clemence was born in Southbridge, Mass., Sept. 30, 1820, and died in the same town, March 6, 1899.

In early life Mr. Clemence became a Christian and united with the Methodist Episcopal Church. At the time of his death he had been a member almost forty-five years. When a young man he was engaged in farming, and later as a carpenter, but for many years has been associated with his brother in the lumber business and in the manufacture of boxes, under the firm name of J. M. & L. D. Clemence. He was a purely unselfish man, literally esteeming others better than himself; was a man of sturdy honesty, and knew not how to talk or act the dissembler. In this spirit he prosecuted his business affairs to the end. A little incident in the history of the firm illustrates this trait: After a fire had destroyed the plant, a settlement on a per cent. might easily have been effected, but the firm refused all such offers, and at a subsequent date paid every bill in full. He had a firm religious principle and a deep and abiding religious experience. He was one who walked and talked with God. He was a stanch supporter of the church of his choice, giving to it generously of his time, thought and means. The close of such a life was what might be expected—peaceful and serene.

Mr. Clemence is survived by his wife, the companion of many years, a son and daughter. The funeral services were held in the church where he had so long worshiped, his pastor, Rev. C. H. Walters, speaking in appreciative terms of his noble character.

C. H. Hanaford.

Osgood.—Rev. Gilbert Chadwick Osgood, son of Rev. Abraham M. Osgood, an esteemed member of the New England Conference, and Mary L. Osgood, was born at Barnstable, Mass., April 11, 1847, and was taken, after prolonged sickness, March 26, 1899, to his eternal rest.

Mr. Osgood was soundly converted to God at Wilbraham, where he attended Wesleyan Academy for two years. Not heeding at first his call to preach, he went into business. In August, 1870, however, he surrendered to the voice of the Master, and in September entered the Boston University Theological School, where he completed the four years' course, graduating with the class of 1874. His struggle during these years to secure an education, in the face of great financial embarrassments, was heroic. He carried double work much of the time, supplying the churches at West Chelmsford and Ballardvale a year each.

He joined the New England Conference in 1875, was ordained deacon by Bishop Foster in 1877, and elder by Bishop Simpson in 1879. His appointments have been: 1875, Egleston Square; '76, Roslindale, to which Mattapan was added in '77; '78-'80, Wakefield; '81-'83, Medford; '84, '85, Park Ave., Somerville, '86 '90, Holyoke; '91-'93, Worthen St., Lowell; '94, '95, East Saugus. His ministry was marked by good sense, patience, spirituality, fidelity and efficiency. At Wakefield the church was torn with schism and overwhelmed with debt; he restored harmony and hope. At Medford he reduced the burdensome debt. At Holyoke a splendid church edifice was erected and the Highlands society organized, while two extensive revivals blessed his pastorate. He was a reaper as well as a sower. For nine successive years he received an average of thirty persons a year into the church on probation. He was loyal to Methodism and to Methodist polity when is cost him much. Once he refused an urgent call to a Congregational pulpit. He was devoted to his work and spared not himself. His worth was recognized outside the boundaries of his pastorate, and he was much respected by the entire community. For nine years he was the popular chaplain of the Eighth Massachusetts Regiment.

Mr. Osgood was a noble man, transparent, companionable, sympathetic, Christlike. His family life was most happy. Sept. 2, 1874, he married Miss Mary B. Gale, of Marblehead, who has been to him a helpmate indeed. The heart of her husband has safely trusted in her. She and their three children have been of unspeakable comfort to him in his long and wearisome illness, caring for him with most tender and unremitting devotion.

In 1880 he suffered from a severe attack of typhoid fever. In 1891 the grippe seized him, and he was not perfectly well afterward. In 1895 he was prostrated by a paralytic shock, and for four years had been slowly descending the slope to the river's brink. It was a distressing experience to himself and to his loved ones, but grace triumphed gloriously.

It was very fitting that the funeral services should be held at Marblehead, in the very church where he was married. Of this society his father had been a beloved pastor, and here resides his sister, who alone of the family survives him. Here his wife was born. Here he himself had lived in his early years and served the church as class-leader and otherwise, and this was the quarterly conference which had licensed him as local preacher.

To Mr. Osgood the service of God was a measureless delight and the love of his brethren priceless. Forever with the Lord, he awaits our coming.

Willard T. Perrin.

Comstock.—William Comstock died in Southbridge, Mass., May 14, 1899, aged nearly 79 years.

Almost the entire life of our brother was spent in this town. He was engaged in various business pursuits, and was known as a prosperous business man, having in large measure those qualities which bring success. Not being indolent himself, his employees knew that they must be diligent in the prosecution of their work. He was prudent in the use of the money which came into his hands, living on less than his income, thus being able to assist those who were in need, while he saved a competency for himself and his family.

Mr. Comstock was converted more than half a century ago, and was a member of the Methodist Episcopal Church in this town just fifty years. For more than twoscore years—until he became broken and enfeebled physically—he was active in the spiritual work of the church, his voice being often heard recommending the blessedness of the Christian life. He was very liberal in his contributions for the church, giving generously

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from year to year for its current expenses; and when it became necessary to remodel the church edifice, he gave $2,000 for this purpose. The pleasant and commodious parsonage recently erected is another testimonial of his liberality, he having contributed $2,000 to this object. His love for the church and his interest in its welfare continued to the last, and he expressed his gladness that he had been able to do so much for it, and his anxiety that others might be raised up to take the positions of responsibility that were being vacated by the removal of the older ones to the activities of the church above.

He leaves a wife and other relatives. His funeral was held at his residence, the writer officiating.

C. H. HANAFORD.

Taylor. — Emeline Denison Taylor, wife of Rev. W. A. Taylor, departed this life in full assurance of faith, Dec. 12, 1898. She was born in North Stonington, Conn., April 3, 1831, and was the daughter of William and Elsie Dewey.

She was converted at about fifteen years of age, and the following year united with the Methodist Episcopal Church in Old Mystic, Conn. Her husband, Rev. W. A. Taylor, has been for a long time a supply on the Norwich District, New England Southern Conference. For twenty-two years Mrs. Taylor was to him a faithful wife and blessed helper in his ministry. During twenty years of that time she was in poor health, yet she did not settle down, saying, "I can do nothing for the church, nor for the extension of Christ's kingdom in the earth," but was in labors abundant. The grand dominating characteristic of her nature was kindness of heart, and its manifestation drew many around her and to the Saviour of sinners. We expect she will have stars in her crown of rejoicing in the great day.

During the last year of Mr. Taylor's service in the Oneco Church, Mrs. Taylor was prostrated by disease, from which she never rallied. She died at the residence of her daughter, Mrs. Perkins, in New London, much mourned and much beloved. A husband, daughter, and two sisters miss her visible presence; yet amid their sorrow they rejoice in glorious hope.

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[Continued from Page 782.]

higher education. Last of all we come to another class, the mercantile class. God put them under the same law, to keep the State in food and clothes, never to defile themselves by selling a short yard or an adulterated pound. But the merchants rose up and said, Not so; we claim we are under a devil's charter, we have a charter to get all we can and keep all we can, and the devil take the hindmost. Not so, said Ruskin; I will take the hindmost, because Jesus Christ always has. So he gave away his money and went to live with the poor. England broke his heart and ruined his mind. The world has never cared for and never understood John Ruskin. The world has never cared for its great men anyway until after they are dead. We build monuments for men and teach our children the pathway to their tombs, whom we despised in life and broke their hearts, as we broke John Ruskin's heart. One day, too late, the English Parliament said to its premier, Give to John Ruskin a wreath of honor; and when they brought it to him the broken-hearted man said: "There was a day when, if England had spoken a kind word to me as a Christian scholar and thinker, and said, You have done something to help Christ's poor, it might have brought the flush of pride to my cheek and made my arm invincible against a thousand forms of wrong." But what can a broken-hearted man do? He was never loved by any one save his mother and father, and what could he do with a wreath like this save to carry it out and put it on his dead mother's grave? The world has never cared for its best men. Greece did not care for blind Homer. Florence did not care for Dante. England never loved John Milton. The world has never cared for Ruskin until too late; but we will in time discover that it is John Ruskin that brought us this great message of hope.

ADDRESS TO GRADUATING CLASS

Members of the graduating class: In this year 1899, as you pass out from these walls, you bear with you the solemn injunctions given you by this sage and seer, whom I doubt not your professors have taught you to love. He makes his plea with you in the name of all the great heroines, from Florence Nightingale down to this last knight of a noble reform, Frances Willard. He asks you to remember that all wisdom is a trust for the sake of ignorance, that all wealth is a trust for the sake of poverty, that all strength is a trust for the sake of weakness; that you are to bear the burdens of your fellows because you are scholars, that you are to serve the poor because you are Christians, that you are to open up springs of happiness in the desert because you have followed Jesus Christ your Master, that you are to organize your little band of celestial pilgrims and keep your column pointed toward God's shining star — this is the injunction. That you may build such a booth for life's smitten ones, that you may dig such a spring for thirsty lips, that you may dwell in such a bower of beauty, that all your paths may be prosperity and all your ways God's peace — this is the wish of those who care for and love you. May God's rich grace teach you that the scholar is the favorite child of heaven and earth, and may you usher in that good day when every child in this land, through your wise instruction in schoolroom or library or home, shall be a patriot, a scholar and a Christian, remembering that the doing that makes commerce is born of the thinking that makes scholars, until you meet the great God, and those who love you whom you lend to God until a little time be past. God have you in His keeping and bring you to His own reward in Christ Jesus!

Principal Bragdon to the Graduates

MY GIRLS: You think you have come to a mountain-top. It is only a hill, and before you are many higher hills. This is not Mt. Pisgah, but Sinai, at the beginning of the wilderness. It is not yet time for you to view the Promised Land.

You hold those parchments, but they are not sceptres of power. They are rather your enlistment papers into the ranks of scholarly people, and certify only that you are equipped and ready for service.

In the former days, when we jumped into the dear old blue, we had to get a surgeon's certificate that we were sound in wind and limb, able to bear arms. These are your teachers' certificates that you are able to bear arms, ready to fight in this world's great battles. May you fight well!

AIDS TO REFLECTION

IN a recent number of the HERALD we published the following under the above head: —

Apropos of the attitude of theological seminaries toward Biblical criticism, certain queries occur to us: —

1. Whether he truly believes in God who fears anything either from the truth or for it.
2. Whether ignorance of fundamental questions be the best preparation for meeting them.
3. Whether the problems of scholarship can be solved by illiteracy, whether in high places or low.
4. Whether ignorance be indeed the mother of any desirable devotion.
5. Whether suppression of the truth be really necessary to the existence and progress of the kingdom of God.
6. Whether the perfecting of praise out of the mouth of babes and sucklings be any warrant for putting intellectual babes and sucklings into the pulpit.

These perfectly innocent questions have aroused an editorial writer on the *Omaha Christian Advocate*, whom we suspect of having an unusually large or unusually exposed crazy bone, to the most extraordinary and heterogeneous reflections, such as we never contemplated in the publication of our "Aids." He ranges all the way from the old question, "What is truth?" to the deity of Christ, sacrificial atonement, supernatural revelation, Mosaic authorship of the Pentateuch, a reference to Sayce and Hommel, and most condign settings down of destructive critics. Certainly the editor must have been loaded for bear, and our unhappy queries snapped him and he went off regardless. We were possibly the occasion of the explosion; but we certainly were not the cause.

And now if the editor will wrap a large soft pad around his crazy bone, we will explain the genesis of our queries. They arose in connection with Dr. Warren's great and conclusive paper concerning the attitude of theological seminaries toward the questions of Biblical criticism. It seemed to us that in God's world the truth can neither do nor suffer harm, and hence we asked: Whether he truly believes in God who fears anything from the truth or for it.

Again, remembering a theological seminary where the professor last fall told his Hebrew class on the first day of the term that they should not consider any of the questions of the higher criticism during the three years' course, we raised the queries: Whether ignorance of basal questions be the best preparation for meeting them, and whether the problems of scholarship can be solved by illiteracy.

The other queries we need not consider. The entire list was intended to call attention to a method of procedure and to point out that the questions at issue can be settled only by intellectual methods. Neither ignorance, nor menace, nor violence, can settle anything so that it will stay settled. A Boanergistic defender of the faith, that is, of his own views, recently made an address before one of our preachers' meetings, in which he began with a plea for freedom and toleration, and then went on to denounce a distinguished Western professor, declaring that if said professor were within his range, he should move for his trial and expulsion. This striking specimen of toleration and logical method illustrates perfectly how not to do it; and we hope our Omaha friend will take warning from it as a shocking example. As to that heterogeneous collection of high themes which he sweeps together, we have no doubt that they also will have to be treated by intellectual methods. Except to the official mind a threat is not an argument, and exclusion from place is not a refutation.

— Rev. J. J. Tigert, D. D., editor of the *Methodist Review* of the Church South, received a cordial welcome to Boston last week. At the request of Dr. Hamilton Le presented on Sunday the Freedmen's Aid and Southern Education Society to the church at Leominster in the morning, making a decidedly strong impression in favor of the cause. Our people express hearty and grateful appreciation to Dr. Tigert for his sympathetic and substantial aid to this benevolence. That kind of practical fraternity no one can mistake.

— President and Mrs. F. J. Wagner, of Morgan College, Baltimore, called at this office on Monday. They are visiting among their many friends in New England. Dr. Wagner reports that Morgan College has had a very prosperous year.

— Bishop Bowman will remove from Evanston to New York, as his son-in-law, Mr. B. D. Caldwell, with whom he resides, has been appointed general traffic manager of the Delaware, Lackawanna & Western railroad.

— The commission on the Ecumenical Conference met in New York last week and organized by electing Bishop Hurst president and Rev. Dr. J. J. Tigert secretary. Delegates to the Conference were fixed as follows: Methodist Episcopal Church, 129; Methodist Episcopal Church, South, 70; Methodist Church of Canada, 24; African M. E. Church, 18; African M. E. Zion Church, 11; Colored M. E Church, 9. The program committee will meet at Indianapolis at the close of the International Epworth League Convention in July.

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